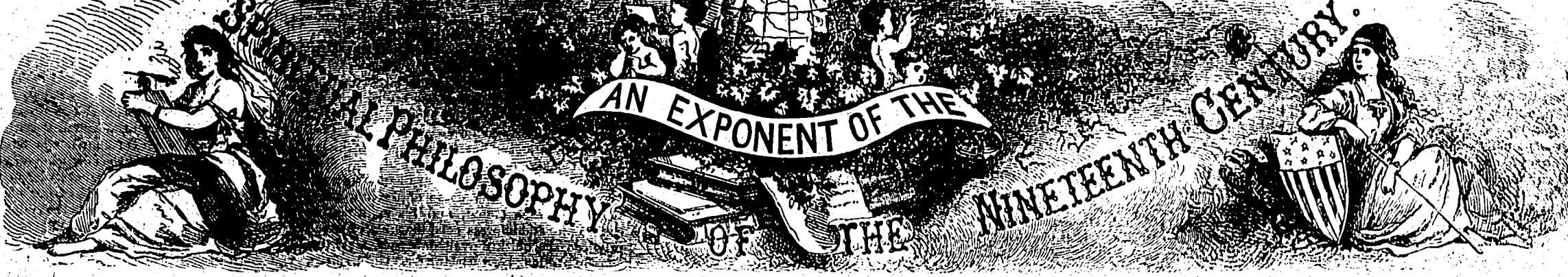


# BANNER OF LIGHT.



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NO. 2.

## SPIRITUALISM AND SCIENCE. BY JUDGE EDMONDS.

"A pamphlet by Mr. Proctor, a well-known astronomer, written to accompany some recent Stereograms of Mars, calls attention anew to the very great similarity between this planet and our earth in many points of its extraordinary physical condition, and informs its entire adaptation to the requirements of living creatures, such as those that now people the earth. . . . How soon it will be possible for us to determine the nature of the inhabitants of the planet—since we can scarcely refuse to believe in their existence—is yet a matter of uncertainty; but it is to be hoped that the time is not very far distant when we may arrive at some definite conclusions in regard to them."—*Harper's Monthly Magazine* for March, 1870.

On reading the foregoing article, I was reminded of the frequent yet futile efforts I had made, within the last twenty years, to obtain the aid of science in the investigation of the phenomena of spiritual intercourse, and my memory was very vividly recalled to the period, in the early stages of my inquiries, when I imagined that by means of that intercourse our knowledge of the starry firmament might be greatly enlarged.

When I had gone far enough in my researches to become convinced that there was an unseen intelligence which could commune with us, and that (in some degree, at least) that intelligence could roam largely through space, I very naturally asked myself the question: Why may not that intelligence study into and learn many, if not all, things about the distant stars and convey that knowledge to us? I could see no reason why that might not be, and accordingly, at that early period, I gave my researches, in some measure, the direction, and I was informed of many things, which of course I could not know to be true, but which I could test by our knowledge of science, and ascertain to be at least probable.

I did not long continue my researches in that direction, and for two reasons:

One was that my knowledge of science was too superficial to enable me to be a competent or satisfactory investigator in that field of knowledge, and I deemed it wisest to content myself with pointing out to men of science the existence of the field, never doubting for a moment that they would gladly avail themselves of the opportunity thus afforded of extending their knowledge of the natural world.

And the other was that I learned that there was another and far more important purpose in view, in this revival and wide spread of spiritual communion among men. That purpose was the revelation to us of what is the life and the world into which we are to pass, and in which we are to exist after this our earth life shall have ended. This purpose was more attractive to me, and, in my view, was of greater moment to mankind than any discovery in science could be, and consequently my attention for the ensuing time—a period of some eighteen years—has mainly taken that direction.

I say mainly—and not entirely—because during that time I have occasionally received revelations in matters of science—some of which I have given to the world, and some that I have not, suffering them to repose in my records until the "wise men" of the world shall be prepared, at least, to investigate.

Among those records are some things quite germane to the foregoing article in *Harper's Monthly*, and I copy them for you, in the hope that I may thus be able to contribute something—be it ever so small—to the much coveted end of obtaining the aid of science in an investigation of the facts established by spiritual intercourse.

At a meeting of a circle to which I belonged, held Sept. 15th, 1851, I was pursuing a course of inquiries as to what death is and was, conversing with my wife about her death. The account of the interview covers some six pages in my record of it, and near its close, it was said to us:

"Friends, we must now go to the *Harmonial* Folio. Good night."

At the next meeting of the same circle, held on the 22d of Sept., 1851, I was pursuing the same inquiries, and my record shows these proceedings:

"I then recurred to the use of the word 'Folio' by the spirits the other night, and inquired what language it was."

"It is derived from a sound used by the Mar-sa-nians."

"Mar-sa-nians? Pray, who and what are they?"

"Inhabitants of the planet Mars."

"Miss Titus remarked that Davis used that term in some of his books."

"They said, 'Davis has not that term.'"

"She then added, 'I may have seen it in his room.'"

"No; she is mistaken."

"Inquired, 'May we ask what the word denotes?'"

"It implies something which cannot be expressed in your language. It is a meeting of worlds."

"For what purpose—worship or improvement?"

"Improvement."

"What do you mean by 'worlds' in that remark?"

"Inhabitants of other planets."

"Of planets besides those in our solar system?"

"Yes."

Some remarks were made among us as to who met—those who were in harmony with each other only, or all? and Mr. P. inquired, 'If all were not harmonious?' The answer was, 'No.'

"Edward supposed that some had not yet progressed enough to be harmonious?"

"Dr. Gray remarked that 'it would take two hundred or three hundred years yet before the Malays and Feejee Islanders would be as progressed as we are.'"

"Not so long as that, Doctor."

"I then remarked, 'At our last meeting you said that at another time you had given us a detailed account of the manner of your reception in the spirit-world. Will you do so?'"

"Yes. Ask questions."

"Who was it, besides your children who met you?"

"All of my friends from earth met me, and, accompanied by some friends from Mars as guides, (they are great travelers) I was conducted to the different worlds, and had explained to me the manners and customs of the inhabitants

of each, and the uses of many of their implements."

"To what end was that done?"

"To enable me to become acquainted with the different inhabitants of space and to travel alone."

"Did you, after that, travel alone?"

"Yes; I now go where I please, alone, without difficulty."

"For what purpose do you thus travel?"

"One purpose was to show me the contrast that exists between this earth and its inhabitants, and others."

"What others do you mean?"

"Saturn, for example; thereby disengaging my mind from the short-sighted policy of earth. Another purpose was to enable me to choose where to go and with whom to associate, and to receive superior instruction."

"(To be continued. Good night, Dear Friends.)"

Friday, Sept. 23, 1851.

"He told me that Saturn, Jupiter, Mars and Venus of our planets were inhabited by human beings like ourselves. In Mercury there was only the first germ of organic life, but in Herschel and the four smaller planets, Juno, Ceres, &c., no organic life was yet developed. In Mars the inhabitants were more progressed than we were, and had more free and frequent intercourse with the spiritual world. In Saturn and Jupiter they were yet more progressed; so much so that they knew all that was occurring on this earth of ours. The sun is a material and inhabited orb, and not a mere ray of light as Chagnat says."

Monday, Sept. 25, 1851.

"I proceeded to business by calling attention to where we left off at the last meeting, and asked this question: Can you give me an idea how long you were thus occupied in surveying the universe? that is, how long it was before you got through your journey through the universe?"

"No, my dear husband; I hope I may never get through."

"During your survey did you still notice the affairs of this earth?"

"Yes."

"Dr. Gray remarked that he supposed that, during it, she was still doing good to others."

"Yes."

"I then asked several questions, together, thus: After that journey was over what next occurred? Did you settle down into your destined position? How was that pointed out to you? Were you permitted to select for yourself? If so, upon what principle did you select it?"

"It was answered, 'I have a natural affinity toward the inhabitants of Mars, but being there much of the time does not prevent me from recognizing and caring for what transpires on earth.'"

"Is most of your time spent in the vicinity of Mars?"

"Much of it is."

"Dr. Gray remarked, 'With the spirits of that planet, you mean?'"

"Yes."

"More so, I asked, 'than with the spirits of this earth?'"

"Yes."

"Why is that so?"

"Because I am nearer their plane of development than that of this earth."

"Is their plane of development higher than ours?"

"Yes, but a great many of the earth's inhabitants have an affinity for the plane of Mars."

"Were you permitted to choose that yourself?"

"Yes" (with marked emphasis).

"Has your position changed since your entrance into the spirit-world?"

"Yes, in one higher circle, and partly to one higher still."

"In what circle are you now?"

"You will understand that there are innumerable circles above and below your plane. When we speak of circle No. 1, No. 2, &c., we speak comparatively, taking earth's plane as the starting point—as No. 1. There are no absolute numbers nor any absolute lines of demarcation between the different circles. The spirits of a comparatively low plane cannot enter into the pleasures or uses of those of a higher plane here any better than they can on earth. You could perform the duties of a street-sweeper, but he could not perform yours. It is a moral division, and voluntary."

"I asked, 'What has caused your change?'"

"I have been developing and making progress."

"Did any ceremony attend your elevation from one circle to another?"

"No; it was gradual."

"Do you remain still with those who were your companions at first?"

"I partly change them as I progress; some do not progress as fast, and remain behind. Some of my old acquaintances are my companions still, and our children are in a measure so."

"What are your occupations?"

"I am a compiler of planetary history and a teacher thereof."

"Will you not teach me also?"

"Yes."

"Was this selection of the topic of your studies your own choice?"

"Yes."

"What induced you to make that choice?"

"It was a favorite study of yours."

"It was then from your regard to me, and to fit yourself to be my companion in the spirit-world, that you adopted it?"

"Yes."

"In what does your happiness consist?"

"Only in doing good to fellow immortals."

"What do you mean by 'immortals?'"

"All on earth and above it."

"Dr. Gray added: 'And below it?'"

"Yes."

"When any one dies is it a duty of some one or more in the spirit-world to attend him and lead him to what is right?"

"Not made a duty, but a pleasure."

"What I mean is, is it done in all instances?"

"Yes."

Here ends the record of these interviews, but to it is added this:

"P. S.—I ought, in order to make a portion of this communication intelligible, to mention that the study of Astronomy has long been a favorite one with me, and that my advancing knowledge of it was one reason why I had become so material, because as I could in no way reconcile the facts which I learned with the popular theology of the day, and as I knew no other system of religion, I had come to doubt whether there was any other life than this. But these spiritual teachings have rolled away my doubts, by opening to my view a future, not only beautiful in itself, but the more so because so consistent with and demonstrable by the lights of science."

Now if all this is true—nay, if there is a probability, or even a possibility that it may be true, why on earth do men of science so shrink from even an investigation of it? If its truth should be established by their researches, who can measure the advantage it would be to the whole family of man! If it could be proved to be false, how great would be the benefit to the millions who now believe in its truth!

New York, March 24, 1870.

## The Lecture Room.

### PROTOPLASM, OR THE PHYSICAL BASIS OF LIFE.

A LECTURE BY THOMAS GAZER FORSTER,

In Music Hall, Boston, Sunday, Feb. 6th, 1870.

Reported for the Banner of Light.

The progress of the age in science and philosophy is clearly manifesting to the candid investigator into the labyrinth of the past, that a literal interpretation of Genesis, as regards the creation of the world and the origin of man, is wholly untenable; whilst the incursions of modern Spiritualism are being more and more fully demonstrated with each successive development of science. The divine revelations of this philosophy of Nature are more and more clearly illustrating the infinite love and wisdom of the Good Father, whilst the intellectual fires of Judean literature are rapidly passing before the glorious sunlight of this gospel of the hour. Hence, as science becomes the mouthpiece of consolation to humanity with regard to the past and present, so Spiritualism is establishing at least a legitimate conception as to the future.

"Let there be light, and there was light," said he.

Who spoke that time from out eternity.

"Let there be light"—and matter's ocean main foretells a future grand organic chain.

"Let there be light"—and primal atoms move in elemental bonds of perfect love.

"Let there be light"—and worlds succeed to worlds, whilst Force, through law, grant Nature's scroll unfurled.

"Let there be light"—and mighty pulse unseen their beatings tell, Earth's rocky ribs between.

"Let there be light"—as centuries onward move, And glaciers grand, Delic's caputies prove.

"Let there be light"—and these moving glaciers tell of generous souls, where germs prolific swell.

"Let there be light"—and lo, the useful seed Their offerings bring, foretelling future need.

"Let there be light"—and Force has changed its form, Whilst into life, both pain and joy are born.

"Let there be light"—sensations is the theme—As seen in brutes, begot from what has been.

"Let there be light"—and still, new forms arise, Which upward look, with longings to the skies.

"Let there be light, and there was light," said he, And primaries condensed to form humanity.

"Let there be light"—and higher truths unfold God's regal pure, enstamped upon the soul.

The regular and development theories which I have thus epitomized, are probably familiar to you all. Nevertheless it will be necessary for me to advert to some somewhat in detail, in order that I may legitimately reach the point at which I aim.

Advanced minds are rapidly adopting the theory that matter, not only as existing in your globe—but the entire body of matter comprehended in that vast array of stellar and planetary worlds which revolve with such majestic beauty and order throughout the heavenly spaces—existed at an unapproachably remote period in the past, in one vast mass, "without form and void," as it were; and that this mass was, and is, comprised of certain simple substances termed "elements"—of which science has designated some sixty-four, or more. The truth is, however,

"Matter is all one substance everywhere; And God, through matter, by unvarying laws, Unfolds for every world a human race, And builds its beautiful immortal seats."

"Mid springing flowers and groves of fruited bloom In rich abundance for all living things, Each world has its own race, that, like itself, Shines in the galaxy, bent in the stream Of universal harmony, and glow."

All multitudinous in spiritual air, And chant accompanist as their planet moves Through mild ethereal realms of holy space."

Nevertheless, although these elements are but modifications of a primordial form of matter, brought about under appropriate conditions, still, relatively considered, they may be designated as the primary bases of all matters, as science affirms; and as such, as liable to exist in any of the stellar and planetary worlds; as in your own Matter is admittedly liable to an infinite variety of conditions under different circumstances—or under the operation of law, as the exponent of Divine Will. Science, you are told, has demonstrated this, as also the great power of heat in regulating the volume and other conditions of matter, both in the past and the present. Hence it is legitimately assumed, that the matter contained in space (so called) previous to the formation of the stellar and planetary worlds, was diffused throughout an unmeasurable extent, and consequently, this mass of nebula must have been subjected to a very high degree of temperature—a vast sea of heated lava, "without form and void," as I have said—upon and through which the Eternal Father Soul was breathing and operating by the agency of laws co-existent with himself! In illustration of the fact that matter is constantly giving forth a diversity in the sphere of manifestation, but remaining the same in its absolute expression in the sphere of existence, the gases, it is stated, become liquids when subjected to pressure—each gas requiring a different amount of pressure. Also, water, when subjected to a temperature under 32° Fahrenheit, becomes ice; raise the temperature to 212°, and it becomes steam, occupying a vast deal more space—but still remaining the same in the sphere of its absolute existence. Hence the conclusion is warrantable, that the whole body of matter has ever been giving forth changes in the sphere of its manifestation. And thus, in the great depths of the period of which I have been speaking, the Divine Will has ever been moving and acting upon matter, eliminating individual demonstrations from the general whole—the entire realm, however, remaining intrinsically the same, although developing continually

now forms and new features, under the progressive influence of an ever-present, but inexhaustible God!

Based upon these and similar facts, the author of the "Vestiges of Creation" properly assumes that the vast nebulous mass (of which matter was composed, as stated) was made to collect around nuclei, thus manifesting the beautiful law of attraction—resulting in the formation of the stellar and planetary worlds—rotating as they form, and bringing into the sphere of manifestation the centripetal and centrifugal forces—each planet held within the orbit of its revolution around its parent sun, and rounding as it revolved, by the same magnificently beautiful, yet simple law that renders globular the tear which dims the eye of woman, or that honors the cheek of manhood. And, further, that the Earth, as one of the children of the sun under this divine chronology, was at first of the same consistency of heated lava or fire-mist as its parent—revealing from west to east, flattening at the poles, and distending its eastern and western diameter. After the lapse of untold ages, it is further assumed, under the operation of laws applicable to its then condition, its surface cooled, and the igneous or primary rocks were evolved as its first incrustation!

In addition to what I have just stated, as a striking fact in the general history of matter, and as illustrative of the theory assumed in contradiction of the idea of special creation as conveyed in Genesis, is the fact, that, at the present age of the universe, all throughout the heavenly spaces, are to be found nebulae in every variety and grade of development! Some are visible to the naked eye from the surface of the earth, as in immense bodies of irregular form; others as if congregating around nuclei; and others again appearing as nebulous stars—all indicating unmistakably, the best minds think, the mode of development claimed for the stellar and planetary worlds around them; and amid which they are eventually to assume their position, by the operation of the same laws that resulted in the formation of the older members of the same great family of God.

And, as these formative principles have been in operation during the lapse of untold ages, and worlds on worlds have been evolved in space, how beautifully does the law of gravitation bespeak the will of some Divine Architect, as it not only holds our world in its place in the solar system, but the solar system in its place in the astral system, and each astral system within the bounds of its unmeasured orbit, amid the outstretched realms of the vast laboratory of Nature, where imagination hails, and the finite mind, over-reached, essays no higher flight.

The primary rocks, of which I have just spoken, have been found, by geological investigation, to be wholly without fossil remains. Geologists also affirm that an inconceivable period of time must have elapsed before these rocks could have become disintegrated, a suitable atmosphere developed for the production of organic life, or in the production of a bud for vegetation. For you are aware, doubtless, that the soil which produces your grain to-day was not made at first, as soil, but is simply a disintegrated rock.

Incalculable, likewise, must have been the ages that elapsed in the development of the secondary strata of the earth with the living creatures that struggled into being during its progress, and whose remains lie buried beneath the plane which gave them birth. These fossil remains found in the secondary strata exhibit the fact that the first living creatures that existed upon the earth, were beings of the simplest forms, which remained attached to one spot and partook, in some degree, of the nature of the vegetable. The remains of more than thirty thousand different species of animals have been found in this strata, of which there are no living specimens to-day.

But, to hasten on, geological investigation has decided upon the following order of development, after the disintegration of the rock, and the production of both atmosphere and soil, viz: first, imperfect forms of vegetable life; secondly, lower forms of animal life; thirdly, higher developments of vegetable life; fourthly, higher forms of animal life; and, fifthly, the entire destruction of some species of animals adapted to the temperature and atmosphere of the earth at one period; and, through its higher unfoldment, their place supplied by higher forms of animal structure, until finally man is evolved as the ultimate of matter in the sphere of conformation.

In confirmation of this theory of development, in contradistinction to the idea of special creation, the distinguished Agassiz has said, that among the astounding discoveries of modern science is that of the immense periods which have passed in the gradual formation of the earth. So vast, he concludes, were the cycles of time preceding even the appearance of man on the surface of the globe, that the biblical period is as but yesterday, when compared with the epochs that have gone before it. Had man, he adds, only the evidence of the deposits of rock, heaped above each other in regular strata, by the slow accumulation of material, they alone were sufficient to convince him of the long and slow maturing of God's work on the earth. But when are added to these the successive populations of whose life the world has been the theatre, and whose remains are hidden in the rocks; or the enormous chains of mountains, whose upheaval divided these periods of accumulation by great convulsions; or the slow growth of coral reefs, those wonderful sea-walls raised by the little ocean architects, whose own bodies furnish both the building stones and the cement that binds them together; and who have worked so busily during the long centuries that there are extensive countries, mountain chains, islands and long lines of coast consisting solely of their remains; or the countless forests that must have grown up, flourished, died and decayed to fill the storehouses of coal that feed the fires of the human race to-day, he considers all these records of the past, the history

fails to grasp a chronology for which experience furnishes no data; and the time that lies behind man seems as much an eternity, to his conception, as the future which stretches indefinitely before him.

In further confirmation of this theory of the growth, in lieu of the immediate creation of man himself, medical science is quoted as lending its aid. The brain of man (physiologists will tell you) which exceeds all others in its development, is, at an early period in its fetal career, only a simple fold of nervous matter, with difficulty distinguishable into three parts, with a little tail-like prolongation, which is the first representative appearance of a spinal marrow. In this state the human child may be said to have the brain of an adult fish! In a short time, however, the structure becomes more complex, the parts more distinct, and the spinal marrow better marked. In this state the human child has the brain of the adult reptile! Changes continue, certain parts which had hitherto appeared on the upper surface now pass toward the lower; and the human child has the brain of the adult bird! The complication of the organ increases, cavities, termed ventricles, are formed, together with other changes, and the human child has assumed, in transitu, the brain of the adult mammalia! Other changes still occur before the brain of the human presents itself.

So, likewise, medical science declares, changes occur in the growth and development of the human heart. In the human fetus this organ, at an early stage, has the form of a prolonged tube, and the human child may be then said to have the heart of an adult insect! Later in its history it becomes shortened and widened, and is divided, by a contraction, into two parts, a ventricle and an auricle, and the child has the heart of an adult bird! A subdivision of the auricle afterwards makes a triple-chambered form, and the child has the heart of an adult reptile! And, lastly, the ventricle becoming subdivided, also, the child has the full mammal and human heart!

Medical science says, in addition, "At one of the last stages of the human fetal career, an intermaxillary bone is apparent, which is characteristic of the perfect ape! This is suppressed, and the child may then be said to take leave of the simial type and become a true human creature."

The conclusion, therefore, from all the incursions of science, is unavoidable, that MAN, considered merely as a physical being, is the result of a long series of development in the realm of matter, through which the Divine energies have been working out the grand result. Through law, therefore, the human organism may be esteemed as the ultimatum of materialism—a beautiful microcosm of the vast macrocosm from whence it has been evolved! Thus—

Man, like a God, upon creation's apex stands—Result necessities of Nature's high commands—Evolved by laws organic, which being do decide—The issue, in Nature, of all things else decide.

Mid ages long sunk in dark oblivion's night, The mind, in its childhood, conceived not the light Of Nature, or Reason, or ought that implies The soul's grandest destiny, heir of the skies.

But grovelled in darkness, whilst error and wrong Prevailed without limit, earth's children among; And the embryo-man, as he gazed o'er the plain, Never dreamed of this destiny his soul might attain.

For the base of the brain prevailed, and gave forth No practical lesson of beauty or truth; Whilst the organs in front lay dormant and still, Till conditions around the Spiritual Will.

But the Will, when aroused in Time's onward course, First developed in man the practice of Force; And taught the race to seek, in search after good, A dark demon to rule, instead of a God!

For the God that man worshipped in ancestral day, Was surely a demon, and in anger sought away; For Nature, though claiming with God's every power, Could scarcely restrain him in Sinai's hour.

Brevenge, too, as Moses relates the dark story, He aimed at offering, to add to his glory; And the trail of his footsteps his children among, Was marked by confusion, with blood and with wrong.

But, oh minds of this age, discard such a dark theme, And the Father of all such a demon never deem; Look out upon Nature, all around and above, And see how your Father doth govern in love.

In all Nature—o'er mountain and valley each hour, And e'en in the dew-spangled leaflet and flower—In the star-gemmed heav'n—on the earth's living green, Is this Principle of Good forever to be seen.

This Essence of Being, of Love, and of Power, Is seen in the sunshine—felt in the shower; But most in the efforts of those who would rise In their love of the Truth, as taught from the skies.

Having thus glanced at the theory of man's development from the kingdoms below him, which is more or less familiar to you all, I proceed to the second part of my discourse. And permit me to invite your especial attention, as I am about to present certain scientific facts with which you may not be so well acquainted—and with conclusions of my own, drawn from these facts, which, I apprehend, will throw additional light upon the conceptions of the spiritual school, as to man's past, his present, and his future.

Life, you are told, is a principle which works in and through matter, but is independent of it. Upon this point, Spiritualism inculcates the thought, that the laws of Nature constitute the harmonious methods through which the forces of Nature act—that the forces of Nature may all be reduced into one force—that one force the expressive testimony of the infinite presence of the Great Father Soul of the universe—that Power which Paul affirms is "above all, and through all, and in you all." Thus establishing a spiritual unity. The distinguished Professor Huxley says, in this connection, that "there is some one kind of matter which is common to all living things—which binds together their endless diversities by a physical unity," that "there is a bond, capable of detection, which binds the flower which the girl wears on her hair, with the blood that courses in her



youthful veins, and is common in the dense and resisting mass of the oak, and those disks of glassy jelly which you see pulsating in a calm sea, and which drain away to a mere film in the hand that raises them from their element."

This eminent scientist says, further, "If you take one of the minutest objects with which you are acquainted, say one of the hairs that cover the stem of the nettle, and place it under a sufficiently high microscopic power, you shall find that it consists of a very delicate outer case of wood, on the inner surface of which is a layer of semi-fluid matter, full of innumerable granules of extreme minuteness. This semi-fluid lining is *PROTOPLASM*, and constitutes a kind of bag, full of a limpid liquid. This protoplasmic layer of the nettle hair is in a condition of unceasing activity. Local contractions of the whole thickness of its substance pass slowly and gradually from point to point, giving an appearance of successive waves, as the bending of the stalks of grain in the breeze produces the apparent billows of a wheat field. But, in addition to these movements, and independently of them, the granules are driven in relatively rapid streams, through channels in the protoplasm, generally in a stream upon one side of the hair and down the other. But this does not prevent the existence of partial currents, that take different routes. The cause of these currents seems to lie in contractions of the protoplasm which surround the channels in which they flow, but which are so minute that the best microscopes show their effects, and not themselves."

And this is shown, as he says, what wonderful energies are imprisoned in the microscopic hair of a plant, which you are accustomed to look upon as a mere passive organism; and that the same series of actions are going on all the while in infinite multiplication—motion, action—everywhere; so that the wonderful noonday silence of a tropical forest, he adds, is only due to man's dullness of hearing. For, could his ears catch the murmur of those myriads of tiny mastodons, as they whirl in incomprehensible billions of living cells, which constitute not alone each tree, but its smallest branch, he would be stunned, as by the roar of a great city, or by the rush of a mighty army.

Again Prof. Huxley says: "If a drop of blood be drawn from one's finger, and viewed as you have viewed the elements that constitute the tiny prickling hair of the nettle, you shall find the infinitely small corpuscles that give it color, floating in a bath of colorless liquid, which, if kept at the temperature of the body, will again show itself composed of another series of infinitely small, almost transparent corpuscles, endowed with marvellous activity, and absolutely coinciding with the protoplasm of the vital mass in the sting of the nettle. Hence, the earliest condition of the human organism, in that state in which it has but just become distinguishable, is nothing more or less than a nucleated mass of protoplasm, which is the structural unit of the human body, as it is of all living things. The body is a mere multiple of such units."

It is stated further that protoplasm is effected by the direct action of electric shocks, and also by the action of heat. These facts, if properly appreciated, will connect themselves with the theory advanced by me in my previous lecture, relative to the voltaic or electro-magnetic currents which, generated in the brain, and coursing themselves all throughout the system, along the channels of the nerves, serve as the medium in the production of sensation and motion, and likewise as the intermediate agent of communication between the intelligent principle within the man, and the outer body as well as the outer world.

Protoplasm, as stated, is the formal basis of all life—absolutely the same in the vegetable, the animal and the human. Then why is one designated as a plant, and the other as an animal? The fact is that the various kingdoms in the realm of materialism are so closely conjoined in the physical unity already spoken of, that science finds it well-nigh impossible to determine where the vegetable kingdom terminates, and the animal begins. And, too, the animal and the human are so nearly related, that it is found to be a fact by actual measurement, that there is not so great a difference between the cranial capacity of the highest developed chimpanzee and the lowest human, as exists between the higher and lower specimens of the human that have come under scientific observation. This is to be found a continuous connected chain in the department of material individuality, from the atom to the worm, from the worm to man, all clay, as regards the external, to be molded and painted through the multiplied and various operations of organic law, but still clay. Thus far only, science carries her observations and conclusions as to the unity of existences. But the philosophy and the phenomena of Spiritualism take up the chain of connection and carry it to limitless lengths—to some more positive principle within and beyond the universe of clay—along the pathway where sensation, pulsation and thought take their rise—the region of divine intelligence, from whence all the effects in matter find their appropriate causes. Thus this glorious system not only solves the doubts of time, but furnishes

—the golden key,  
Which opens the palace of eternity."

But to return more immediately to the line of my argument. True, protoplasm forms the basis of physical life, and is the same in all living things. But here, upon the authority of Prof. Huxley, and there is none higher, we are met by a great fact—especially important—from the deduction which I propose to draw. The fact is as follows: Whilst the vegetable kingdom is able, and does, through law, manufacture protoplasm from the mineral kingdom below it—animals and the human are unable to make it at all, and are obliged to procure it either directly or indirectly from the vegetable kingdom. The plant can and does take up and combine the carbonic acid, the water, the ammonia, and whatever other elements that go to make protoplasm—the ox, the sheep and the deer, derive their material basis of life, or protoplasm, from the plant of which they partake; and in the shape of beef, mutton and venison, transfer it to man—and in this way the animal and the human procure their protoplasm—unless man should choose alone to rely upon the primitive laboratory, the vegetable world. In other words, "plants are the accumulators of power, which animals distribute and disperse."

If then it be true, as Prof. Huxley affirms, (and who shall presume to question it?) that the vegetable kingdom can alone manufacture protoplasm, the physical basis of life, from the plane below it, transmitting the same directly or indirectly to the kingdoms above—by which course alone they can have ever procured it—who shall dare to deny the theory of development?—who can dare question the law of physical progress, and the evolution, rather than the special creation of man? [Applause.] Since by these facts it is clearly established that man could not have existed until after the kingdoms below him had been brought into being, nor, indeed, until these kingdoms themselves, in the lapse of time, were

sufficiently progressed to furnish the appropriate material for the more elevated plane of the human! Am I not then justified in again declaring that the truths of science sustain the philosophy of Spiritualism? [Applause.] And am I not justified in proclaiming likewise that a system which so eminently furnishes all the heart can crave or the judgment warrant, is destined eventually to universal acceptance? [Applause.] Oh then, Spiritualists, let the world condemn as it may; let the church anathematize as it will, ostracize you socially or damn you eternally, still you can but rejoice amid all the conditions of time, for you are the professors and the possessors of the grandest system of philosophy that ever culminated in the minds of men or angels—a system which has science as its basis, the entire realm of truth as its centre, and all humanity as its beneficiaries! What is there in such a faith, if faith it may be called, of which you should be ashamed? [Applause.]

But I am well aware that there are many who, falling properly to appreciate the point I have been endeavoring to present, are ready to exclaim: Suppose you are correct—suppose man is the creature of development, standing on the apex of creation, as you say—what do you make of it?—*Cui bono*—what good? And so I might say of ten thousand mysteries about us, *cui bono*? For it must be evident to all that it is absurd to demand as a conditional of rational faith that a *cui bono* should be proven. As the *cui bono* of a proposition or of phenomena must, of course, be found in the individual mind to which either may be presented. What one mind may see and appreciate as worthy of the highest consideration, another may witness and wholly discard from want of ability to comprehend. But we are willing to respond to the *cui bono*. What good then does Spiritualism deduce from the point claimed? Let us see.

If it be true that man, as a race, is the result of growth and development from the kingdoms below him, and not the result of special creation, as recounted in Genesis, then the conclusion is unavoidable, that the Adamite account there given, can be, at best, but an allegory, to be accepted or rejected, as the fancy or judgment may warrant. If there has been no special creation, then there has been no biblical Garden of Eden and no Fall of Man! If no Fall, then the devil and hell are but the baseless chimeras of barbaric imagery—utterly useless appendages in connection with either history or prophecy! If no devil or hell, from which man is to be rescued, then no Devil suicide or vicarious atonement! If neither of these—and the conclusion is warranted from the premises—then the whole theological plan of salvation, in the estimation of the present generation, must tumble into oblivion—where it should rest eternally. [Applause.] Yes; into an oblivion, from whence it should never be exhumed. For if man be what the facts of Spiritualism and the truths of science most emphatically declare, then, each individual man and woman is occupying an appropriate niche in some grand temple of design, under the supervision of an Almighty Architect—whom neither man or woman ever did or ever can in any way disappoint! The legitimate corollary, therefore, is unavoidable, that the creature, in the production of whom such an expenditure of material, together with such a display of Divine powers, was necessary, certainly must have been brought into being for some high and noble purpose, rather than for a low and degraded end—or at best for a future of monotonous imbecility, scarcely preferable to active torture! Hence, there was no mistake in the generation, nor in the birth of this beautiful child of Mother Nature and Father God! As your little children drop into your arms individually, fresh with the dew of heavenly innocence—so man, generically, came from the womb of Nature a child! So much a child, that the race remained for untold centuries confined by the apron-strings of old Time, unable to step forth from the conditions of its infancy and adolescence! And still for centuries longer, man remained upon the borders of a higher manhood, amid the ages of intellectual annihilation, from which now he is gradually emerging! So that, instead of falling in the past, he has been continuously rising into higher and still higher conditions, under the progressive law of his birth and growth! Who then shall say that his Father has been and still is angry with him for the misdirections or excesses of youthful ignorance, and that He will deal in an arbitrarily primitive manner with him! No, no; the unavoidable conclusion from the premises stated, can but be that this wonderfully organized being has been assigned by Infinite benevolence to the pathway of his own experiences, as the most profitable and judicious course of culture, in the processes of which even sin and sorrow are educational agencies in the enlargement of the emotional nature and the expansion of individual power, preparatory to higher and loftier conditions, in which he is yet to act in a world of broader conceptions and diviner possibilities!

Man, therefore, is not the miserable "clay" that theology represents him to be. [Laughter.] I perceive from your mirth that you are following me in the line of my argument. I do not use this word unadvisedly, although I am aware that it is neither as euphonious nor refined as might be desired. It is nevertheless appropriate; for theology distinctly says that, religiously, man is fit for nothing—the natural man, fit only to be damned! But oh, in what a more beautiful and grander light does Spiritualism view the creature man! The masterpiece of the handiwork of the Divine Master Mason of the universe! This system proclaims man standing forth externally, as the epitome of all that has gone before him in the various forms of life constituting the different kingdoms that comprise the splendid macrocosm by which he is surrounded! Internally, the prophecy and the promise of unimaginable experiences in brighter worlds that lie far beyond the immediate conditions of the outer body and the outer world! Destined, however, when he shall have been eliminated from the conditions of the lower life, to carry with him the relative effects of those conditions, together with the results of his practical appreciation of the educational processes to which, under law, he has been subjected by the will of the Divine Master! These effects and results of the primary department, determining his status in his first association with the graduating classes, with whom, according to effort and desire, he is hereafter to be connected in the higher studies of the higher life! Thus reasoning, man necessarily feels better satisfied with the past, and better prepared for the future. Satisfied of the directing hand of an Infinite Pilot in the past, he feels and knows this Pilot still sits at the helm of human affairs in the present, and will still guide the bark of humanity, as the stream of time shall hasten to its confluence with the ocean of eternity. He is as willing to trust his God upon the other side of the Niagara of death, as upon this. Learning a higher appreciation of what Divine Wisdom has effected in the past, he confidently relies upon what Infinite Love will consummate in the future!

Oh then, Spiritualists, learn a loftier and bright-

er conception of the glorious realities of your most holy faith—faith in the conditions of time, and in the results of eternity—faith in the past, faith in the present, faith in the future—faith in man, the child—faith in Nature, the Mother—faith in God, the Father! And, oh, let your faith exhibit itself in your outward lives, in works of charity and love. And then, when called to change the scenes of time for the realities of eternity, you shall ascend with joy the spiral stairway that leads to brighter realms, where, with the beloved and the departed of other days as wardens, and with seraphs as guides—your feet slipped in the violets of peace, and your brows crested with the rainbow of an undying joy—you shall join the progressing throng of progressive souls, far beyond where the bright-eyed stars are singing their everlasting anthems! Oh, then, in the beautiful language of modern inspiration through another channel, unite with me in the exultant exclamation:

"Harmonial Philosophy! thy voice  
Bids all things round, above, below, rejoice;  
Batches all in one great atmosphere of love—  
Earth's tenants here below, and shining worlds above!  
Hark! from deep Nature's womb, the choral strain I  
From Earth to Heaven's sounds, and back to Earth again:  
Rejoice, oh man! the glorious God of all  
For he has shaped each bright revolving ball;  
Rocks, plants and beasts, for thee in order came,  
Through various forms, ascending still the same.  
See friends in all—for all are formed for thee,  
And thou without the whole, could never be.  
Give not thy sympathies alone to man—  
Extend them round as far as eye can scan.

How sweet, where'er you look, where'er you turn,  
To feel affection thus toward all things burn.  
No motive insect should offend the sight—  
Part of the chain he forms, he's made aright.  
No solitude can e'er exist around;  
All teams with life, e'en devils' arid ground;  
The forest trees their loving arms extend,  
And every rock exclaims, 'Behold a friend!'

Oh, glorious Truth that breaks upon the age,  
Revealing God to man, in Nature's every page!  
Through the dark past, thou send'st thy vivid rays,  
And dost lead the future with resplendent blaze.  
Without thee, all seems chance; thy light reveals a plan,  
And universal nature upward tends to man.  
Spark of Divinity! whither shall man tend?  
Whither, but on a flight that knows no end!  
Toward its Parent Sun, that spark shall ever fly,  
And grow from Sun to greater Sun, eternally.

Oh! thought sublime! what more can heart desire!  
Or can the human soul to better end aspire!"

## Pyreum Stories.

Written for the Banner of Light.

### THE BOOK'S STORY.

BY MARY COLBY.

#### PART TWO.

I had lain so long idle I began to grow uneasy. What good was I accomplishing in the world? I was surely made for some good purpose, for I had found out by observation that everything was a fact, which I hope all boys and girls will keep constantly in mind. The Christmas days were now approaching, and as more help was needed in the store, Jamie Jackson, who was having his vacation, was called into the shop to lend his assistance.

One would not call Jamie a bad boy, and yet judging by the sorrowful countenance of his spirit-mother all was not well with him, and I at last discovered what it was. It was a wet day. Mr. Jackson was not out, and only the clerk and James were on duty; business was dull; there was scarce enough employment to keep the clerk busy; some boys entered and proposed a game of marbles; and as they played, I could see the influences about Jamie change, even as you have seen the shadows chase each other over a field. It seemed as though the good and the bad were both trying to gain the ascendancy over his mind; the dark shade came last, and there it rested.

More and more exciting grew the game; occasionally loud, angry, and even profane words escaped from lips which should have breathed but words of love, but they were quickly checked by the clerk, who told them, not that they must play in love, but that they must make less noise or leave the shop. Marbles exchanged owners so often that it was impossible for me to keep track of them, until at last some customers' entering, put a stop to their game, and Jamie took his place again behind the counter, but evidently with his thoughts elsewhere, very dissatisfied with himself, a different boy from the one who left his stand an hour before. Now what was the reason? Because he had been doing wrong, and as a consequence had driven away the good influences, and called the bad. Do not misunderstand me, children; playing marbles is no harm; the harm is in being so absorbed in the game that you forget the respect due your playfellows, and in taking their marbles for which you have given them no equivalent.

James Jackson had lost his temper, lost his marbles, and had had thoughts that his companions meant to try to cheat him; and he was unhappy, but yet was just as ready for another game as he was before. A person cannot indulge in these feelings long without becoming worse, although the change may be so gradual, that they may fail to perceive it at first. James's mother knew it, and had it not been for her exertions, he would have become very much worse.

And now the new goods for the Christmas holidays were being brought in, and the old ones were being placed in more favorable positions. The task of arranging the books fell to Jamie, and as he took me up he opened my covers. I told you before that it only required the magic of bright eyes and rosy lips to break the chain of silence which bound me, and I had now an opportunity to whisper a few words of caution in Jamie's ear. His curiosity was aroused, and I was laid aside to be more closely examined at his leisure.

I now felt that the time had come for me to do good, and when Jamie's task was done and he again turned over my leaves I told him wherein he was wrong. I showed him that the boy winning marbles from his companions, although the value of the marble was slight; the young man raffling for his Thanksgiving turkey, even though those to whom he ought to look up to for advice and example did the same; the politician paying his election bid, although cheered on by learned men and beautiful women, were acting on the same principle as is the man who leaves his home—his destitute wife and children—to squander his earnings in a gambling hell, and stagger home to his family in the still small hours. All this I pointed out to Jamie—and that one was but a step that led to another—while he grew more and more astonished as he read. To him this was something new. He knew he had always felt unhappy whenever he had lost his marbles, and he could never remember feeling any sensation of pleasure whenever he had won any; on the contrary, he felt rather more unhappy than before.

He could see that he was often led to deal

unfairly with his playfellows. He was sure some of them "cheated," and he knew that he himself always gave himself all the advantage he could or dared claim, and again the game was generally exciting, and almost before they were aware of it they found themselves calling each other hard names and had angry, wicked thoughts.

Now he thought he could understand why so many murders and other horrible crimes were committed. If boys could become so excited over marbles, how much more so might men become over gold, especially when heated by wine!

James took me to his chamber that night, and once more looked over my pages and then lay down to sleep, but for a long time he lay awake thinking over what I had told him.

Now I saw with pleasure that Jamie's mind, which had been closed, and his spirit-mother could enter and impress good thoughts, of which privilege she quickly availed herself, for it was one she had long been wishing for. Good spirits, however, dearly they love you, cannot approach to guide and direct you, unless you will permit them.

I have said that if you once start in the right way, to do right will be much more easy than to do wrong. So with James; he saw the wrong, and was determined to avoid it.

He saw that his bad example had encouraged others in wrong doing, and he now determined to give them a good example to imitate. That he thought must be the first thing to undertake, to set the other boys right, especially the little ones; and the blush of shame arose to his cheek as he thought that he had sometimes refused to play with the few boys who would rather not play "in earnest."

Happily, James Jackson was a boy who was not easily discouraged, for he found his self-imposed task a hard one, and was sometimes about to give up in despair, but right is always strong, and he was cheered on by whippers of encouragement from his spirit friends. He finally came out conqueror, and when I took my farewell ride through the village where he lived, I noticed several parties of boys playing marbles, but they used no profane words; there was no undue excitement among them, only an earnest interest in the game which pleased me, for I like to see a boy play as though he enjoyed it, and work as though he meant to conquer it. We particularly noticed, as one troop of boys disbanded to go to their homes, that they each took no more marbles than they had brought, and that instead of parting in anger, calling each other cheats and all sort of hard names, they seemed to have enjoyed each other's society, and went to their homes happy, looking forward with pleasure to the time when they would together enjoy another hour of play. Try it once, boys. Don't call a play stupid because you don't have a chance to get mad half a dozen or more times; if it does seem stupid, go home and go to work. Go of errands for your mother; get the wood and water for her, then take the shovel or hoe and go into the garden to work, and stay there until you feel as though you could enjoy the game you called stupid. Then you will find true enjoyment in play, and when years have passed over your head you can look back with pleasure at your happily spent play hours, and the love which you bore your companions in childhood will strengthen with your years, and should your after days be spent in their society you will find much pleasure in it.

Do you think James Jackson accomplished a great work? You try the same. Mark out for yourselves a course you know is right and walk therein, and when you are satisfied you have found the right way help one of your playfellows to find it also. He may at first laugh at you for your pains, but prove to him by example and precept that the right way is the best way, and when you have started him aright, remember you are no longer working alone, you have one to assist you, and the united arguments of both of you will have double the weight of one, consequently it will be less trouble to convince the second one. Every one becomes to you a helper, and your army is increased every day.

You may think I am sovereign on marble playing, but for the last ten years I have been where I have watched, day after day, with much interest, the play of a hundred children, and I have seen no game which called forth such a torrent of profane words or which I thought had such a demoralizing influence on the players, and my friends, the school books, tell me the same story.

And now, my dear children, remember that one of the greatest of duties is not only to do right yourselves, but encourage others to do so also.

Written for the Banner of Light.

### TWO BOATS.

BY SARAH E. PALMER.

Lightly over a summer sea,  
With silver prow, one eventide,  
Two boats went dancing wild and free,  
With oars that beat to the rippling rhyme  
Of azure waves as the boats sped by,  
And the sun looked forth from a cloudless sky.

But the storm-flood broke from the radiant West,  
And shouted aloud in his demon-like glee;  
With his lightning spear and his laden crest,  
He strode in his might o'er that tranquil sea,  
And the waves leaped up in their wild affright,  
And foamed and dashed into turbulent night.

And the boats that danced when the waves were blue,  
And rocked to the dip of the mustered oar,  
Were roft by the wild waves surging through,  
And writhingly swept from the welcome shore;  
But, though far apart by the tempest driven,  
They were moored at last in one common haven.

And thus, though our boats, on the sea of life,  
Together may drift in their musical chime,  
Or be driven apart by the waves of strife,  
And the winds that beat from the shores of time,  
Yet 't is sweet to think that no storms can sever  
Th' immortal heirs of the bright forever.

Swift are the life-tides drifting us on;  
Soon we shall stand on that beautiful shore,  
In the morn of a life whose night shall not come,  
In the dawn of a day that shall never be o'er.  
Oh, wealth of the ages and joy of the spheres,  
Th' immortal heirs at last with the glory of years!

### Letter from Daniel Wood.

MESSRS. EDITORS—I write to ask if Dr. Child will write another book—for his books make many happy hearts. I have read his "A B C of Life," "Whatever Is, Is Right," "Christ and the People," and "Better Views of Living," over a dozen times and more, and each time found them as good and interesting as new books would be. Again I have read and re-read them, and enjoyed the reading of them more and more—they seem better and better. I read them to make me happy; I cannot tell which I like best, but invariably think the one I am reading for the time is the best. They are to my soul what the anchor is to the ship. I write this for the *Banner* to print, because I think every Spiritualist should possess and read these books.

DANIEL WOOD.

Lebanon, Me., Feb. 28th, 1870.

According to the latest statistics, Englishmen are about two inches taller and more than seven pounds lighter than Americans of the same age and similar pursuits.

## SPIRITUALISM ABROAD—MADAME BELZONI—MADAME CAILLE.

BY G. L. DITSON, M. D.

EDITORS BANNER OF LIGHT—It is a common aphorism, and of some significance, that "death strikes at shining marks;" but with our conceptions of the *crismutatio*, or golden change, called by the dismal name death, we feel like saying of the good, the gone-before, the loved, the lost-to-sight, that, winged with light, they have floated homeward.

In a recent article I recorded the *crismutatio* of the distinguished savant, Monsieur Berbrugger, whom I had the pleasure of knowing in Algiers. I have now to state that the new birth of great joys which greets earth's enfranchised has just been the happy lot of two more of our co-religionists. The first I will name is the eminently estimable widow of the learned Egyptologist Belzoni. Her husband, after his various and valuable discoveries along the banks of the Nile and the shores of the Red Sea, undertook a journey to Timbuctu; but falling ill, returned to Gato, where, Dec. 31, 1823, his spirit left his manly form. Madame B. was residing then, I believe, in Brussels; it was at least in that city that she related to a lady friend of mine, Mrs. Dr. W., of New York, the following circumstances: During the night of Dec. 31, 1823, she was aroused from her slumbers by three fearful raps upon the head-board of her bed. Springing up, she saw the curtains around her waving as if some hand had just separated and then released them. "Belzoni is dead!" she exclaimed, in all the tremor and agony with which the conviction of such an event would naturally overwhelm her. Stepping to the floor, she examined every part of her chamber, but found her doors locked, and herself alone, (except perchance with her husband's spirit)—alone with the dread secret buried in the depths of her heart like a poniard of burning steel. Convinced of the dire calamity, she noted the time, and went to her *ecritoir* and wrote, in the solemn silence of that dreadful hour, "Belzoni is dead!"

Those who have visited the Museum of Brussels, may have noticed there the mummified form of an Egyptian princess, minus one hand. That hand Madame Belzoni carried in the bosom of her dress for years—a prized relic of her loved husband's historic enterprises—but finally presented it to her amiable and accomplished friend, Mrs. Dr. W., referred to above, and to whom I am indebted for these interesting facts. Madame B. was eighty-eight years of age when her genial spirit left the form. The event took place in the Island of Jersey, Jan. 12th; and now, in the new Temple of Isis, with brows girt with "emeralds" of unfading lustre, under the shadow of the wing of the great Osiris, may her sweet soul find solace with the Belzoni not dead.

The February number of the *Revue Spirite* contains a record of the noble services and charities of Madame René Caille, who has just departed this life at Strasbourg. She too was the wife of a distinguished voyager, and owing to her superior abilities, had been employed by the government in its educational departments. The charity schools of Alsace were largely indebted to her for their efficiency and for their glowing success; and it was there particularly that the lamentations of many warm friends, and the tearful eyes of multitudes of loving children, attested her great worth. Monsieur Endes pronounced at her grave a eulogy, which, though short, was full of those lofty and tender sentiments which the noble good, like Madame Caille, must ever elicit. Madame C.'s biographer states that she was one of the first of the *little intelligences* who studied the manifestations of Spiritualism, then accepted the logical and rational doctrine which follows as a natural consequence. Though surrounded by many hostile elements, Madame succeeded, by persevering efforts, in making a name for herself in Strasbourg, one of the first regularly organized societies of spirits; and it has been fruitful of much good.

Under the heading, "Spiritualism Everywhere," a correspondent of the *Revue Spirite* gives the conversation which he overheard in a railroad car, which is a fair sample of what daily greets the traveler in his journey. Two young officers of artillery were talking of matters connected with their profession, when one of them suddenly asked the other if he had ever seen anything of Spiritualism?

"What," replied his companion, "are they still concerned with that in Paris?"

"More than ever," was the response. "I have been passing my *conge* in the family of my sister-in-law. Well, this lady's mother, without even wishing it, puts all the furniture of the house in motion. I have been witness to it, and can guarantee that such like facts cannot be explained by any scientific laws at present known." After stating that he had seen the table rattle, the rug move, and without naming names, he said: "See you what else happened, and which I would not have believed had it not occurred while I was there, and had not the concomitant circumstances with which the thing declared itself been familiar to me. There was in the chamber of my sister-in-law a bottle of cod-liver oil. In the middle of the night the lady and her husband were awakened by a loud detonation. Jumping from bed and lighting the candle, she was the work of an instant, when, to their utter bewilderment, they found that the bottle of oil had been wasted, by some invisible hand, into an adjoining apartment, where on the floor it had exploded with the noise of a bomb."

"It is rather a tough story," responded the other officer.

"This lady of whom I speak," continued the narrator, "had the misfortune, a few years since, to lose a beloved son. His death, caused by a wound in his left side, occurred at a distance from home. Well, that same evening, at that same hour—five o'clock Tuesday night—my sister-in-law, as she was standing in a well-lighted room by her husband, she suddenly cried, 'Do you not see Emile here near me? He looks at me! He has a wound in his side!' Her husband replied that he saw nothing—that it was hallucination. The following day, however, brought the terrible news of the melancholy death of the young man, which was in exact accord with what I have stated."

The same *Revue* has an interesting letter from M. T. Jauher, vice president of the civil Tribunal of Carcassonne. He says: "Spiritualism reposes now upon a solid foundation. All men would now make use of their reason; it is for this reason the doctrine triumphs. The movement spreads for thousands of years ago in billowy grandeur, and sparkling with the song of the soul round Central Asia's semi-barbaric hordes. Are there any among us who fancy that our spirit-communion is a child cradled only in our hemisphere? I have seen those in India who would laugh at our baby-toyings with the pebbles that glitter along the shores of time. There they are no longer Europeans deemed fools, or in part if not wholly insane, (usually) the petty but favorite weapon here of our opponents, some of whom walk the earth naked, and sleep on pointed irons—there they, in no small numbers, by pure and abstemious lives and unstinted contemplation of heavenly things, have heard that sweet music of the spheres which sometimes awakens in our dreams and makes us long for their full enjoyment in the home-land of the soul."

—Giovanni Battista Belzoni discovered the emerald mines of Zuebi.







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### A Divine and a Diviner.

One Mr. White, pastor of a Congregational church in Chicago, who, according to his own profession, permits himself to be styled Reverend—when there can be but one other reverend or good—some time last month left a single barrel sermon on Saul and Samuel; all about the wickedness of the former in going to consult the "Witch of Endor" on the urgent subject of the besieging Philistines. Headlines that Saul was in a corner, for Samuel, his former prophet, had passed on, and the enemy were ravenous for a test fight with him and his forces at Gilboa. What was he to do? The Reverend White goes over the story of his calling up a trusty servant, and committing the fearful crime of "skulkingly" consulting a divining woman by night with him. He reminds us that all such suspicious characters as she had been driven forth from Israel, on pain of death if they were caught; and his humble soul is shocked beyond expression to see the King of Israel going off to an interview with a woman whom it was his duty to kill. What does he think of King David's, who was Saul's successor, murder of Uriah, with whose pretty wife he had become so criminally smitten? There is another undignified King of Israel for him to chew upon with his ecclesiastical gums!

Well—says our preacher—Saul saw the woman, and she brought Samuel himself bodily before him. Samuel told Saul just what was going to happen, viz., that he and his sons were on the eve of being slain in battle. Now our very holy "man of God" at Chicago ought—any one of intelligence and fairness would say—to take this as evidence of the "witch's" genuine power, and of her perfect honesty. Instead of that, the pulpit rogue accepts Samuel's *divines* as all right, but fails to swack Saul and the "medium" for their blasphemy! This is minister all over—looking out for the side of the bread that has the butter on it. If the woman could bring up Samuel, and make him speak the truth, then assuredly she deserves as much credit as Samuel himself does in the case. But the one-eyed minister won't allow any such thing. He blackguards poor Saul for skulking off to see her by night, when, as King of Israel, he ought to have put her to death by daylight; and he calls the poor woman herself, who did only the right and true thing, all sorts of unchristian and ungentlemanly names for thus practicing her arts upon Saul. It was no art this time, was it? Did she not produce a real Samuel, and did she in any way deceive Saul? He even chuckles to think that the prophet "did not notice" the witch, as if he had nothing but contempt for her who called him up, but went on to speak his speech just as if he had come by another road.

How the thing was done, he says he does not know, and we believe him there. But when he says "we never shall know," we beg him to be a little more quiet and speak only for himself. The Rev. Mr. White, of Chicago, should not be alarmed if he finds that a good many people will at some time or another know what he never will. Because he is filled, he must not suppose that his gift will, by some miracle, make others' plants run over. But he feels confident that there are lessons to be drawn from this occurrence. He proceeds to name a handful or so of them. One is, that people are in danger of cherishing in their hearts what they are willing to condemn in public. If he can spell Pharaoh, we should not wonder if he knew that it meant just about that. A second lesson is, that we should not think of approaching Jehovah in any but "His own appointed way," evidently meaning through the Rev. Mr. White's church door. Now that is not exactly indiscreet. White is electioneering for himself, and wants to charge the expenses of the campaign to the Lord. He can't do that, and still continue really "Reverend." Let him be on his guard. A third lesson he mentions is, that as soon as a man "seeks communications from departed spirits," he has "ceased to hold communication with Jehovah." Then he knows more about spirit communion than anybody else does, and should leave his pulpit and salary to go around after the Davenport Brothers.

He takes the trouble to set forth before his congregation the various ways in which "divining" can be compassed. One of them, he says, used to be "by smoke"; and as he insists that the art is no new thing, we have no question that it is on the smoke theory that his own claims to be a divine wholly rest. He has thus unwittingly smoked himself out, and his secret is before an irreverent world. How the poor man plies the "thousands and tens of thousands" who, he says, are being "ruined" to-day by consulting the spirits of the departed! Verily, verily; ruined for all such money-yielding purposes as he and his cloth would deliberately put them to, but saved to a knowledge of truth which the selfish bigotry he illustrates would never permit them to enjoy. We can think just now of no better remedy for our Chicago friend's malady, which goes in Vermont by the name of "the narrows" (meaning a one-horse view of things), than by urgently and affectionately commanding him to a good quiet sitting with a first-class medium, which we assure him he need not, like Saul, skulk off in the dark to enjoy. He will be astonished to see how a single such sitting will stretch his eyelids and his soul together.

### Music Hall Spiritual Meetings.

Prof. William Denton will give his closing lecture this season in Music Hall, next Sunday afternoon, March 27th. His subject will be—"ORTHODOXY FALSE SINCE SPIRITUALISM IS TRUE." This is a most fitting theme to follow his scientific treatment of the question, "Is Spiritualism true?" As usual when Mr. Denton speaks, a large audience will undoubtedly be present.

Mrs. Emma Hardinge returns here next week, and will lecture during April.

### The Banner of Light Spirit Message Department.

Thirteen years and more has this department of our paper had an existence; yet to-day, notwithstanding the accumulative evidence from year to year in nearly all parts of the world of the return of the spirit after death, many people assert that the messages given at our circles, and published in the *Banner*, are not what they purport to be; but that they are based upon deception and fraud. And notwithstanding our associations to the contrary, there are some few at this time who, through ignorance or design or both, publicly denounce Mrs. Conant and her mediumship. Being naturally of a sensitive nature, she feels keenly the shafts of malice aimed at her on the one hand, and the anathemas of ignorance and bigotry on the other. Knowing that she is used simply as an instrument by which departed intelligences communicate, and being willing that all who seek return may reach their friends of earth by coming in rapport with her physical organization, it is strange that she feels she has had injustice done her by a portion of the public? To such an extent of late have designing parties carried their warfare against Mrs. Conant personally, and the Message Department of this paper, that, desponding somewhat, she addressed the following note to Theodore Parker in spirit-life, sealed it carefully, and requested us to forward it to Mr. Mansfield, of New York, for answer. We complied with the lady's request, and in due time the unopened letter was returned, answered, which answer we also copy:

MRS. CONANT'S LETTER.

My Dear Friend in Spirit-Life, Theodore Parker: Tell me, are the messages printed in the *Banner of Light* true? Do they come from the parties whose names they bear, or am I being used to deceive the world? I ask for light upon this subject, because I am in darkness, and because the skeptical world say I am a humbug. I pray you, give me light! And if I am doing a good work, oh tell me so, and give me that encouragement I so much need. Your mortal medium, FANNIE A. CONANT.

THE ANSWER.

RESPECTED LADY—You are without date as before me and my friends Pierpont and Kitzredge, and we joyfully proceed to answer your queries, as noted in your sealed package.

What matters it if the world be wise inhabitants of earth cry humbug or imposture at such ministrations of angels as are exhibited through your feeble organism from week to week? Was it not so in the time and life of the meek and lowly Nazarene? What age of man's existence was there, when any new sect or doctrine was projected, that was not abused in the same way that the so-called Spiritualists are at this day?

Have we reason to expect anything less? Or should we mourn if such vile epithets were heaped upon us? I tell you, sister, "a wounded bird always flutters when hit in the vitals." The Church knows that its foundations are tottering and crumbling to the earth, and soon will be entirely lost under its own rubbish. Spiritualism sheds a light over all creeds, and so completely are they made transparent to the minds of those in the humbler walks of life, that they do not fail to see the error that has been practiced upon their credulity, and almost a mass come out boldly and declare they will think for themselves.

Sister, let skeptics cry humbug. They did so at my teaching, and even prayed God to put a hook in my jaws to prevent me from uttering sentiments I did then verily believe to have originated in spirit-life. I have but one thing to regret of my past life, and that is that I did not work day and night, proclaiming this heaven-born truth to a much deceived people. But my work will follow me, I trust, and so will Bro. Pierpont's—to some good degree—that it may not be said of us we lived in vain.

The teachings given through you are sound, and will stand the test of same trials. You are under the special charge and watchful care of a band of spirits who leave you not day or night. Be, then, passive, and let us come in our own way. We are humbly, THEODORE PARKER, JOHN PIERPONT, RUFUS KITZREDGE.

### Slightly Romantic.

Not very long since, a writer of a sketch in the *Alta Californian*, entitled "The Aztec Princess," proceeded in the course of his story to describe a circle held by a party of American travelers at the Castillo Rapido, on the San Juan River, at which Judge Edmunds was present. The party was crossing the Isthmus, and at the time awaiting the arrival of the California passengers. This was in December, 1852. He really makes out a rather highly wrought experience of it, as if the Judge had been predetermined to satisfy him with a belief which he was himself resolved to reject. The dramatic part it is needless to recite. It may be only alluded to, in order to introduce to view an individual who evidently mistakes enthusiasm, even in writing, for substantial faith. As a piece of exaggeration, the article comes up pretty near to perfection. There was a circle held—no one need deny that. But what is afterwards described is purely the spinning of the writer's too facile imagination. The Journal kept by Judge Edmunds on that trip to Central America speaks of several of the passengers having gone into a vacant storeroom to form a circle, and of having got a manifestation; after which they sent for the Judge, he not being with them at the beginning. He went, and witnessed several distinct manifestations, which were by tipping the table. They tried to use the alphabet, but could not. All that the writer of the sketch in the *Alta Californian* tries to make out of the "Aztec Princess" business, is purely the product of his own fancy. He piles it rather high for so slight a foundation.

### Test Mediums.

There are more calls for test media. We have no power to supply the demand. The friends who make the inquiries had better communicate with Mr. Charles H. Foster, of New York City. Very likely he would visit their localities should sufficient inducements be offered. He is one of the best test mediums in the country.

### The American Spiritualist.

The number dated March 12th comes to our table sparkling all over with the living waters of truth and spirituality.

### The Pagan Massacre.

We came far short, in our last week's comments on this outrage on civilization and Christianity, of expressing the sentiments which inspire every humane breast, on a perusal of the details of the shocking case. That such a heartless massacre should have occurred, is shame enough to our country's name and professions; but that it should have been deliberately plotted months before by Lieut. General Sheridan, and approved in the outline by General Sherman, and finally endorsed and praised after its successful accomplishment, is a worse commentary on the transaction than any we had dreaded would ever come. Such, however, is the real truth of the case. Gen. Sheridan even approves of the barbarous wholesale murders in an official order, and Col. Baker, the person who conducted the massacre to its bloody termination, is already recommended for promotion! What is this but open, notorious, criminal endorsement by the military branch of our Government of the entire transaction? In the face of such conduct, it was not to be wondered at that Congress blankly refused to turn over the control of Indian affairs to the War Department, in the late vote in the House on the Army Bill of Gen. Logan.

But the affair is so very bad that it cannot hope to be whitewashed or smothered even by a mercenary press. It is being discussed in its length and breadth by the daily journals. A leading article in the *Boston Post* condemns it as it deserves. The *Daily Advertiser*, of opposite politics, remarks in this strain:

"In the midst of the recommitments between Mr. Vincent Colyer and the army officers in regard to the late massacre of Indians, there is reason to fear that a controversy will arise in reality a great principle, may degenerate into a personal quarrel. It is admitted on all hands that the noble red man is a myth, but that gives us no excuse for taking the life of the mean red man and the equally mean red woman and her papooses whenever we may find it convenient. We have crowded the aborigines into a little corner of the country, and are constantly encroaching upon them. It does not seem to occur to Gen. Sheridan that if we are to adopt the Indian brutality when we seek to obtain a victory over the red skins, we cannot object if they continue to use the same unrelenting and cruel methods when they get the chance. We believe that it is neither good policy, nor the policy of the President, to exterminate the Indian races. If we were to do this, we should be guilty of the same crime of sick women and children. It would only be a question which could hold out in the killing longest, and we believe that the whites are in the majority. But under circumstances such as we look on the affair in Montana as soldiers, or Christian, or as anything less than a disgrace to humanity, equal to the wholesale executions by Juarez after his victory over the French, or the barbarian slaughter of captives by a tribe of cannibals."

Other journals are inclined to touch the matter tenderly, for obvious or covert reasons; but even in doing this, they confess to the abominable character of the transaction, and condemn all who had a hand in it. We cannot but apply the memorable words of Thomas Jefferson to this case—words used on another but not wholly unrelated subject—that "he trembled when he considered that there was a God in the heavens to deal out justice and punishment on those guilty offenders." Whatever the Indian may have become since his contact with the white man, he has never been guilty of worse conduct than the civilized world will point to with a shudder of horror, in contemplating this late massacre of one hundred and thirty sick and helpless Indian women and children! Humanity condemns it as loudly as if they had every one been white.

### Elder Lewis Andrews.

This gentleman, writing from West Winsted, Conn., under date of Jan. 27th, 1870, says that the article, "Jottings," by Moses Hull, in the *Banner*, has created quite a sensation among his (Andrews') neighbors, who, in the absence of the aforementioned Moses, have turned their guns on him, he having publicly renounced Adventism, and taken upon himself the faith of Spiritualism during Mr. Hull's late visit to that place. He says: "I have just read in the *World's Crisis* a report of the Connecticut Advent Christian Conference, in which the following preamble and resolution are given:

"Whereas, It has been published in the papers throughout the State that Lewis Andrews, of Winsted, is an Elder in the Second Advent Church; therefore,

Resolved, That we, the Connecticut Advent Christian Conference, do not, neither have we ever recognized Lewis Andrews as a member of this body, or an Elder in the Church."

Mr. Andrews says he was invited and indeed strongly urged to join an Advent Conference upon its formation some years since, but not liking the plan, he refused, thus showing that he was considered a "good enough Elder" at that time. This organization broke up in a quarrel, and its members were not on very friendly terms with him. The statement is false that he was not an Elder, as he had been acknowledged heretofore by the official action of Advent Conferences, although because he would not join them his name did not appear on their books as a member. He had been regularly ordained, and voted by the side of the managers of the Connecticut Conference at the National Camp-meetings at Wilbraham and Springfield, and was there recognized as a brother.

He says: "The General Conference have taken no action in my case, and may not. Should they, I shall be happy to respond to their call. I have ever been opposed to the time movements, so called, but the majority have ruled, and ruin is the consequence. But few believe in the Advent doctrines at the present time—they have outlived their prophecies. The hell of theology is dying out, whilst Truth is marching on to a mighty conquest. Now is the time for action—now is the time for united effort. Friends of this glorious and eternal truth, let us rally to the onset; loved ones on the other side are reaching their hands over the dark waters to aid us in the conflict. Shall we hesitate? Never! Buckle on the armor—the battle must be fought—the victory will be ours! The shackles of theology are falling off, and the glorious gospel of Progression is everywhere triumphant."

Mr. Andrews will lecture in the vicinity of Winsted, if desired.

### Enanto T. Young.

This earnest laborer in the lecturing field writes us under date of March 21, that by reason of a severe sickness, she has been obliged, for the present, to rest from her labors. She was overtaken by disease while in the West, and hastened to prepare for a journey to her friends in New Hampshire, but grew rapidly worse during the last part of January, till her recovery was despaired of. The practicing physician of the town where she stopped not understanding the case, her spirit hand controlled her and directed that she should send for Dr. Blain, then in Chicago. On his arrival he was able to give her much relief, and the disease was stayed. At the time of writing she intended soon to start for the East, where, in the air of the mountain region, she hoped to regain her health, although it might be some time ere she could enter the field again. In conclusion, she says: "A word from my dear friends will be received with pleasure, at Centre Strafford, N. H., care Dr. H. C. Coburn."

Thanks to B. F. Butler, M. C., for public documents.

### "Singular if True."

Under this head the *Boston Journal* of a late date gives an account of singular phenomena occurring at the designated locality in this city. It says:

"Strange things, if we can credit the newspapers, are continually happening about us, some of them apparently beyond the reach of philosophical explanation."

And yet for the declaration that he had seen, heard and conversed with the invisible producers of some of these things "beyond the reach of philosophical explanation," the *Journal*, some years since, proclaimed Judge Edmonds, of New York—a man well known in the community as learned in law, truthful in life, and of an unblemished personal record—to be insane. The *Journal* proceeds to affirm:

"It is a little singular, however, that most of these happen at a distance, so that the credulous and incredulous alike are deprived of the opportunity of getting at the exact truth. . . . This peculiarity is liable to breed doubt in thinking minds as to the correctness of most of these narratives. It need not, however, have that effect as regards the following, the facts of which are vouched for by more than one person of the highest respectability."

For several weeks, or months past, the occupants of a residence at the South End have been strangely troubled with the removal of articles of clothing, jewelry, &c., from one part of the house to another at all hours of the day, and in the most unaccountable manner. A watch laid upon a toilet table one minute may be missed the next, to be found, perhaps in the attic or kitchen, as may happen; or a hat or cane may disappear just as suddenly, and turn up in just as unexpected places. These phenomena, or, more properly, this skillful prestidigitation, is unattended by any of the door-knocking, knocking and growling which are the legitimate accompaniments of such manifestations. The closest watch has been kept over suspected members of the household, and every plan resorted to to detect the trick, if trick it be, but thus far without avail. It is a singular fact that nothing of a heavy nature is ever moved, all the changing being confined to articles which could be easily concealed about the clothing.

The proprietor of the house is in a dilemma as to what to do or what to think. It is a dilemma, however, of only the usual number of horns. Either the whole thing is a skillful trick, or it is not. If it is, the presence of a sharp detective in the house would explode it in twenty-four hours' time, and give at least a temporary rest to the tongues of the gossips of the neighborhood. If it cannot be proved a trick, then the public can put down upon its books one authenticated case, at least, of genuine, unaccounted-for "manifestations."

Notwithstanding the thin veil of pleasantry which our contemporary is disposed to throw over these occurrences in order to pander to the tastes of those who "know" there is nothing under the sun which is not embraced either in the moral code on the one hand, or the materialistic on the other, facts like the foregoing are constantly passing along the flood of our times, showing these fast-anchored, would-be guides of the people that the tide was turned, and they had better swing at their heavy moorings and indicate the true position of affairs. The day is not far back in the past when the spectacle of such a paragraph as the above, running, as this did, through three of our city dailies, would have excited the utmost ridicule, and have been regarded as evidence of the insanity or ineptitude of their editorial corps; but now the press is allowed timidly to hint at the existence of such phenomena, by reason of an improved and partially awakened public sentiment.

### "The Battle of Gettysburg."

One of the most remarkable historic paintings that has ever visited Boston is now on exhibition at the Art Gallery of A. A. Childs & Co., 127 Tremont street. This is a large view of the battle of Gettysburg, particularly that part lying between "Little Round Top" and "Cemetery Hill," (distance about three and a half miles), on the third day of the battle, July 31, 1863—the chief point being the repulse of Longstreet's assault. The picture is by James Walker, and was painted and historically arranged, in every particular, under the personal supervision of John B. Bachelder, who visited the ground when the dead were yet lying on the field, and spent eighty-four days in going over it, for the purpose of sketching, &c. Besides this, Mr. Bachelder had facilities for getting information, given him by the United States Government, not generally enjoyed—and many officers, both of the Union and rebel armies, made visits to the studio while the painting was in progress, and gave explanations of the positions of troops, &c. It is therefore wonderfully accurate, in the opinion of all who were present on that day of trial. Massachusetts is represented there by sixteen regiments and four batteries. Two hundred and nine regiments and seventy-eight batteries are represented (on both sides), the correct positions of which are demonstrated by Mr. Bachelder, who is writing a history of the battle. This picture will at a future date be put forth in the form of a steel engraving. It will remain for some time on exhibition at the above named Art Gallery.

Though the war which called forth such scenes has ended, yet our children should be instructed as to the sufferings of their fathers, that they may thereby cherish more dearly the heritage of freedom, unimpaired, as it is, by the blood, sighs and tears of this as well as of anterior generations.

The picture forcibly calls up to mind the stormy hour when three hundred opposing cannon rent the sultry summer air, and with hollow tramp, like the herded blon of the West, the hordes of treason precipitated themselves upon the Union lines! And mournfully and thrillingly,

"It leads the heart to the fearful scene  
Where the footsteps of glory have lately been:  
Strewing the earth with each broken tie—  
The useless wasting of agony!"

The souls of those misguided instruments of scheming traitors who here ascended in the smoke of battle—their vision cleared from the mists of earth—and those of the brave defenders of our land who here preached with their physical lives a fearful homily on the value of liberty—waiting for no fancied resurrection morn, have ere this smoked the "pipe of peace" beside the council fire of the Great Spirit on high! Let those who linger in the form strive to imitate their example while yet they remain on the earth, that the sun of national independence may shine in truth upon a reunited brotherhood.

### Traverse City, Mich.

Mrs. H. R. Knaggs, clairvoyant physician in that locality, is desirous, with other friends of the cause there, to see what can be done in the way of erecting a hall in her neighborhood, which shall be dedicated to the utterance of free thought and spiritual truth. There are but few believers there, but those who are, are of the earnest working stamp, and our correspondent informs us that the number is increasing. Any assistance, however small, which charitably disposed persons may feel willing to contribute toward aiding in the building of this edifice, can be sent to the address of the above-named lady, box 201, Traverse City, Mich., by whom it will be thankfully received, and applied to its legitimate object.

### "The Battle of Life."

Morgan Chapel, in Indiana Place, Boston, was well filled, (notwithstanding the tremendous snow storm), on Sunday morning, March 13th, to listen to an address upon the above subject from Mrs. Mary A. Livermore, the well-known lecturer on Woman's Rights, and editor of the *Woman's Journal*. She founded her remarks on 1st Tim. i. 18: "War a good warfare."

She premised that earth is a great encampment, and each son and daughter of Adam drafted into the service. There is no exemption till God releases the soul by death. The more struggle for physical existence was in olden time a very simple matter. Aboriginal man drew his subsistence from the fields, the woods and the streams, but now the requirements of civilization make the strife Titanic for even bread to eat and clothing to put on. What wonder that in this city alone, where are said to be 20,000 women who toil for a living, some trying to bar the way to hell by a shining needle, that some go down and lose their souls, that many find it impossible to gain an honest living.

She referred in terms of high commendation to Miss E. Stuart Phelps's new work, "Hedged In," saying that it is so closely allied with her own experience that it often seemed as if she must have written it herself in some brief week of somnambulism.

Mrs. Livermore depicted with moving pathos an incident of her own experience in Chicago, a night visit to the dying bed of a fallen girl, who but three years before had been pure, sweet and good as one of her own daughters, but who, lured by promises of work and good pay, had come to the great city only to be disappointed and betrayed. Her death of fearful agony, her remorse, contrition and penitence were vividly portrayed, and her earnest appeals to her companions to forsake their abandoned life. Mrs. Livermore said that on taking her departure she had seconded these appeals, and the poor creatures had turned away sadly saying, "It cannot be. We have fallen in the battle of life and there is none to aid us." And one, more frank than the rest, had added, "The Christian women of whom you speak, they bar the way. We have tried the service of God, and the service of the Devil. We find that the former gave cold, hunger, want, and starvation; the latter gives all the comforts of life. We are lost women." The speaker gave a touching application of Christ's parable of the lost lamb, and said we must recognize the fatherhood of God and the brotherhood of man; must take a new departure and cease our inclination to pull another down, in order to rise in his place, and lend a helping hand to aid him.

The speaker urged cooperation in all the great reforms of the day. There are many ways in which we may fight the battle by merely standing still for the right, by the voice, by the life. We cannot be in the wrong whose life is in the right. We often have to fight without leaders, but God takes care of the consequences if we only do right. Though we may seem to be unsupported, could our eyes, like the prophet's, be opened, we should see the white tents of the angel hosts encamped about us. God and the good, here and beyond, fight on our side. Only through the travail throes of great toil, suffering and sorrow, is any great good born. Death is only a circumstance in an unbroken life. What is good we take with us. Let us accept the situation, and like the three worthies go into the fiery furnace assured that the firm of the four will be among us, and we shall come out with not even the smell of fire upon us.

### The Schools in Washington.

Mr. A. E. Newton, one of the Trustees of the Washington Public Schools, has expressed his views with a wise freedom before the Board, on the subject of moral and religious education in schools, and the reading of the Bible in the same. He advocates truly religious instruction equally with mental training. But if the reading of the Bible by or before pupils is for this purpose, he suggests that only such passages of it as are undeniably calculated to secure the end in view be selected by the proper authority and to the general acceptance. If it is for the lessons inculcated that the Bible is read at all, and that, without note or comment, he suggests, with logical force, that only such parts be read in the presence of scholars as are first adapted to their understanding; and secondly, outside of the pale of controversy. But as to moral and religious instruction, he holds that it is, and ever must be, an essential part of public education.

### Massachusetts Tachygraphic Society.

This organization held its annual meeting at the regular point of assembly, Sewall Place, Boston. After the reading of the records, the next business in order was the election of a board of officers to serve the ensuing year. The following persons were chosen: President, Rev. W. S. Bartlett, Chelsea; Vice President, Rev. J. F. Spaulding, Northampton; Secretary, Charles Colburn; Treasurer, Henry N. Butman, Lawrence; Executive Committee, Rev. D. P. Lindsley, Mendon, John W. Day, Boston, Benj. F. Burnham, E. G. South Boston, Miss Fannie F. Merrill and Miss E. M. Simonds, Boston; Corresponding Committee, Adam Howe, Heman White Chaplin and Edmund J. Hudson, all of Boston, and Asa A. Knowlton, of East New Portland, Me. After the consideration of an amendment to the Constitution, and remarks by Messrs. Lindsley, Burnham, and others, the meeting adjourned.

### The Twenty-Second Anniversary.

The Twenty-Second Anniversary of Modern Spiritualism occurs on Friday, March 31st. The occasion is to be appropriately observed in our neighboring city of Charleston, as will be seen by a programme in another column. Also by our friends in Buffalo, N. Y., and probably in other places which we have not yet heard from. We hope it will be generally recognized in some way all over the country. It is an epoch that should never be forgotten.

### Mr. Mountford's New Book.

"MIRACLES, PAST AND PRESENT," was issued from the press last Saturday, the 19th. It is an elegant volume of five hundred pages, and will have a large sale. We have from time to time given our readers choice extracts from this work, while the contents were being printed in the *Monthly Review*. We commend it to the thoughtful as a book of great merit. Its author is a scholar of brilliant attainments.

### Lowell, Mass.

The course of free thought lectures, arranged by Mr. Samuel V. Spaulding, in Huntington Hall, Lowell, is meeting with success, notwithstanding the strong opposition of the churches. Mr. Higginson's lecture was well attended. Mr. O. B. Frothingham lectures on the 23d.

Mrs. Joice, the mother of the children murdered in the Bussey Woods, Roxbury, is requested to call at this office, or forward us her address.



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## EDITORIAL CORRESPONDENCE.

By WARREN CHASE,  
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## THE TREE OF KNOWLEDGE.

There is some sense in which this old fable of man's eating of the tree of knowledge has a significance. Man is the only creature on earth that does eat of the tree of knowledge of good and evil, or, in other words, is the only being that becomes a center of intelligence, developing from within outward. In the early stages of the race, he reached a sense of right and wrong, and became conscious of nakedness and shame as no animal did or has to this time with all the progress of the world. He evidently possesses a quality that no animal does, and it may be called eating of the tree of knowledge with its full share of evil attending it; but death certainly cannot be one of the consequences, as that befalls both man and beast alike, so far as this life is concerned. Labor and sweating, too, belong in part to beast as well as man, although not accompanied, as in man, with the mental and physical efforts and suffering. The pains of maternity, too, which are said to have been one of the curses that followed the eating of this tree of knowledge, are, in a slight degree, also a burden on the beasts. The universal yearning of woman for man and man for woman, for the companionship of life, is evidently exclusively the property of the race, as is shame, religion, hope and faith, &c.

Man is also said to be the only being on earth that manufactures tools, and with a slight addition in the gorilla, the only one that uses tools for mechanical or destructive and defensive purposes. The superiority of man in the sphere of knowledge in this life is sufficient to establish not only his superiority over the animals, but to establish his right to be a distinct kingdom from the animal. When we add the spiritual life that awaits him, which is now fully established, he is surely entitled to a distinction greater than that of species, genera or order. It can no longer be denied that man is both a physical and spiritual being, and has a continued life after the death of the body, and this fact surely comes to us from eating of the tree of knowledge which bears the double fruit of good and evil. There are those who say all the fruit of this tree is good, and that it bears no evil, as evil does not exist, only in the name we give the bitter to distinguish it from the sweet or pleasant. If this be admitted, it does not alter the case at all, for we do have both pleasure and pain, and both, in some degree, arise from knowledge, and we must have words to distinguish the one from the other.

It is also said that if the author of our and all existence is infinitely good, infinitely wise and omnipotent, He, or SHE, surely could not create evil, or that which in itself brings only suffering. In an absolute sense, and above the facts of experience and beyond the sphere of our senses, this may be true, but to us it seems that the tree of knowledge must of necessity not only bear the two varieties of fruit, but must also bear "twelve manner of fruits, and yield its fruits twelve times in a year." It seems to us as much a matter of necessity to have pain as pleasure, night as day, winter as summer, cold as heat, and yet one is as read as the other, however much we may theorize and speculate and prove that cold is only a low state of heat, and darkness a scarcity of light, and pain an absence of pleasure, and evil a negative good, or its absence. What can be the sense in saying that never would create evil or wrong or cold or darkness, when our senses and our knowledge prove every day the fact of their existence as real to us as the opposites? Suppose we say they are not eternal. What of it? Who knows what is eternal? Eternal rest would not be rest. We could not bear any one condition eternally without being made over with entirely new natures, but we may keep nibbling at the tree of knowledge.

## SCHOOLS.

The subject of public schools and their relation to religion and the Bible, is an almost universal subject of discussion in and out of the press. It is surprising to some that it should come up at this late day, when our public schools are so strong and so popular, but there is a good reason for its starting now, and not sooner. When the system was new and weak, its control was almost universally yielded to the clergy, and no legal or political objection was raised to their control of the schools and teachers, and of course prayers and Bible reading went into all, except those controlled in some localities by Catholics. Almost universally the Protestants had this control, and Catholics had to yield. Within the past few years liberalism and Spiritualism have taken hold of the system, and with social, scientific and political progress and the popularity of the schools, are slowly removing sectarian control of all kinds, and resting the schools on a scientific basis; and as the Protestants begin to lose their hold on the schools, and false and long complaints, the Catholics think it a good time to put in their claim, and they hope, by the disaffection among Protestants, to secure a general break-up of the system, and a division of the enormous funds, by which they will be greatly the gainers, as they have many children, and pay very little taxes, or much less than their share in proportion to numbers. It now remains to be seen, first, how far the Protestants will join the Catholics in a call for division and a general break-up of the system, on the principle of rule or ruin; and second, whether the Catholics, with such Protestants as will join them, can secure the destruction of the most popular and successful system of education ever adopted in this world, merely because it is rapidly developing the rising generation out of sectarian religion, and consequently out of Christianity, as it surely is, and surely will, if continued.

The great question of our age is, shall we go on into a scientific education and natural religion, or shall we stop and face about and turn back to the dark ages of superstition for authority and a religion based on fabulous stories of miracles and supernatural revelations, and ignore the discoveries now being daily made among the most enlightened people of this world? On the issue and decision of this question every man and woman is expected to take sides, and it is curious to see how people speculate on the various side issues. Some of the religious writers advocate woman's suffrage, because they think she will help the churches into power and control, while nearly all the religious radicals and Spiritualists advocate the extension as a matter of justice and principle, and express no fear of her going over to superstition with her newly-acquired elective franchise. For our own we say, let us do right in every case by itself, and never act against principle for policy, and with this meet the school issue squarely.

## DANGER.

CINCINNATI, Feb. 16.—Of the Judges of the Supreme Court who yesterday decided the question regarding "the Bible in the public schools," Judge Storer is an Episcopalian, Judge Hogan a Methodist, and Judge Taft a "Liberal Unitarian."

We have ever contended that the government and institutions of our country were not safe in the hands of sectarians, even if belonging to different churches. Any person acquainted with the fundamental principles of law, who will read the arguments of the three judges in the above case, will see at once that the two Orthodox Judges decided by their religion and not by the principles of law, nor by constitution or statute, but actually distorted them to agree with their religious beliefs, while Judge Taft gave a clear and concise statement of the law, and of course dissented. His opinion needed no special pleading, which the other did, and which it has taken a long time to prepare. It is evident from the above and other specimens of judicial religion and religious jurisprudence, that the only safety for our country is to keep the Church and State separate in every department, and let those who swear allegiance to any foreign power, and claim to be subjects of any other kingdom on earth, or in heaven and under its authority as administered on earth, be left in private life, and never entrusted with authority to subject our Government to such authority. The graded churches, from the primitive "rock" of St. Peter, at Rome, to the shaky Universalists, are all dangerous to the liberties and rights of the people, and all seek to establish a religious tyranny over the consciences of men and women.

## THE DRIFT OF BUSINESS.

It is plain to any observer of the tendency of business that in our large cities the business is rapidly concentrating in large and wealthy houses, and running out by high rents and short sales the middle class dealers. Stewart & Glavin, and Lord & Taylor and a few others in New York, and a few such houses in each of our large cities are doing most of the profitable trade, both wholesale and retail, and they are interested in keeping rents high, and, if possible, out of the reach of smaller dealers with less capital. The poor old shanties with a little dirty retail business they never disturb or look after, except to sell them their stock; but good honest dealers with small capital and large talent are sure to ruin if near them. It is the old story of big fish eating up the little ones. One consequence of this is a very large number of stores to rent, as any one can see in any of the large cities. We noticed this in New York last year, and in Chicago and St. Louis also; and although rents are still kept up, and must be to meet taxes, insurance and interest on capital, yet another effect is being rapidly developed, viz., small and cheap neat stores are not built to any extent, but are rather being torn down, to give place to mercantile palaces for all kinds of business on a large scale, so that monopoly can drive out competition, and great wealth can swallow up small dealers. What will be the ultimate result of this we cannot foresee. It may be better in the end, by driving the poorer merchants and speculators to productive labor, and forcing combinations of laborers to organize and buy of producers.

## SIGNS OF DEPRAVITY.

We were riding on the railroad train, a few days since, when the cars were attacked by two boys, who threw stones into the windows, and soon learned it had been done before at the same place and by the same boys. The train was stopped, and several hands started in pursuit and followed them to the village, where they took shelter in their home, and proved to be the sons of the clergyman, who believed in total depravity, but who claimed to have had his heart changed, and hence ought not to transmit depravity nor make the fall of Adam cover the sins of the children of those who had been restored to the purity of Adam and Eve before the fall. It has ever been a wonder to us how those parents who claim so much purity from original sin by the change of heart and consecrated life should have children which are certainly no better, if as good as those of persons who never got such change nor made any profession of religion. But such certainly is the fact, and well known to those who have watched and noted the contrast between the children of Christians and Infidels. The above incident was only one of many, but of a different kind was a fact related to us by a man who took the census some years ago in Western New York, and found in a clergyman's house a sow and litter of pigs under the bed.

## J. B. FERGUSON.

For two weeks this able and eloquent advocate of the real life beyond the grave has been confined to his room with severe sickness and great suffering, but we are happy to announce to his friends that he is convalescent, and those who have been so much benefited and delighted with his lectures at Philadelphia Hall Sunday evenings, may expect to hear him again as usual. We have reluctantly taken his place the last two weeks at the desk, and need make no apology to the friends, hoping the sickness of our brother will never require it of us again. Those who have not heard Mr. Ferguson's lectures the past winter cannot tell what they have lost.

## GOOD OR BAD.

Theodore Tilton says: "We have never yet seen any evidence that Evangelical Christians are better men and women than Liberal Christians;" and we can add, after fifty years of close and careful observation, we have not seen any evidence that those who call themselves Christians are better men and women than those who make no such claim, or those who even deny being Christians. We have failed to find any valuable quality in the name.

## HYMENIAL.

At Pleasant Cottage, St. Louis, Mo., by Rev. J. B. Ferguson, Mr. Thomas J. Stone to Miss Sarah Wheeler, both of St. Louis, were made one in the bonds of wedlock, with hands united and hearts cemented. The happy couple have our hearty congratulations and best wishes for future life and usefulness.

The Orange (N. J.) Chronicle says that some individuals expressed their Woman's Suffrage sentiments by scratching the names of the regular nominees, and writing the names of women instead. In the second ward a vote was cast for Mrs. Mary E. Davis for School Commissioner, and in the third ward Mrs. Elizabeth Smith received a vote for Councilwoman.

According to the Christian Advocate, there are over two hundred Jewish congregations in the United States. There are more Jews in the city of New York than in the Holy Land, or indeed in all Syria. They are also the most enlightened, and, taken as a whole, the most wealthy and enterprising of their race.

## Items from Abroad.

We call the following paragraphs from the March numbers of the London Spiritual Magazine and Human Nature:

**SPIRITUALISM IN HIGH PLACES.**—Under this title the Liverpool Journal, in speaking of the volume in private circulation written by Viscount Alford and the Earl of Dunraven, says: "The book is a masterpiece of literary art, and the most simple, circumstantial descriptions of a long series of manifestations at various times, in different countries, by night and by day, in company, and when Lord Alford and Mr. Home were alone, and even when the latter was asleep. There is nowhere any sign of excitement, of enthusiasm, or any inability to utter a statement. Following the introduction are the names and addresses of fifty ladies and gentlemen of the highest character and position, all of whom were witnesses of some of the facts described, and who testify to the accuracy of the description."

**A NEW MEDIUM.—STRANGE MANIFESTATIONS.**—The development of new mediums in England; and the extraordinary character of the manifestations recently witnessed in their presence, did far to equalize the public mind, and the marvelous facts of the American Spiritualism. A writer in the Spiritualist, with whom we are acquainted, a comparatively recent convert and entirely reliable witness, has described some very remarkable incidents which occurred in his presence at several sances held at the residence of Mrs. Berry, where the Rev. Mr. D., a clergyman attached to one of our fashionable West End churches, was the medium. This gentleman, who was but a few weeks since an entire skeptic, was led to investigate the subject by another clergyman of the Church of England, and he has already become a medium of no common order. Spirit voices are heard in his presence, singing melodiously, and once after a dark séance, the same voices were heard in the light whilst the party were at supper, the room being brilliantly lighted. Many very strange manifestations have occurred to this newly-developed medium, and among others he has been lifted up bodily, in a dark séance, and placed in a chair upon the table, around which several ladies and gentlemen composed the circle were seated.

Dr. J. R. NEWTON, the eminent healer, has announced his intention to visit England, and will be in a letter to Mr. Coleman, he says: "I have long felt that it is my mission to visit your country; my sole object is the welfare of humanity, and I, with the meekness of a little child, desiring not a particle of display, but to live in Christ, fully believing that His spirit can and does control me. So, with this faith, I come to you, I trust to be with you about the 15th of May next."

Among the many healing mediums in America, Dr. Newton has for a long period held a very prominent position. His earnest, unselfish devotion to the cause of suffering humanity, and the numerous extraordinary cures he has effected by the exercise of his marvelous gift, command for him the respect and admiration of all who are sincere, therefore, he will find a warm welcome from the Spiritualists of England; and we hope in due time we may have it in our power to record that his mission has been entirely successful.

**SPIRITUALISM IN AUSTRALIA.**—Spiritualism has been attracting an unusual amount of attention in Melbourne, where it appears to have many adherents. Several "spirit circles" have been formed, and communication with the spirit-world, is professed, and freely made, to the believers. One or two pamphlets and books have lately appeared on the subject, and a periodical has now been started called the *Gleaner*, which is announced to be "an advocate for unprejudiced spirit philosophy, and a defender of its adherents."—*Melbourne Argus*, Dec. 6.

**MEETINGS AND LECTURES.**—During the past month Mr. Peebles has conducted Sunday evening services at the Cavendish Rooms, Mortimer street, Langham Place, which have been well attended. It is proposed to make these services permanent. A choir has been formed, and a harmonium provided, to make the musical service more effective. Mr. Peebles has also given three lectures on Spiritualism in St. Andrew's Hall, Norwich. Spiritualist Sunday services, we learn, are held in Manchester, Halifax, and other towns in the north. The lectures were fairly reported in the Norfolk News. Mr. Shorter has recently lectured on Bible Spiritualism at St. John's Hall, Corporation Row, Clerkenwell. The Glasgow Sentinel reports a soirée of the Association of Spiritualists at which "Mr. Home delivered a very interesting and eloquent address." Science continues to be held every Friday evening at the Spiritual Institute, 15 Southampton Row, Holborn. Private circles for investigation of Spiritualism are multiplying in the metropolis, and very remarkable manifestations are reported.

Mr. EPES SARGENT writes from Cannes, France, "I am happy to be able to tell you that I am improving daily in health in this bright, charming climate, and that I hope to go northward in April."

We hear that M. Pierart intends some important changes in his *Revue Spiritualiste*. It will be published twice a month. Some change in the matter is contemplated.

**A NEW SPIRITUAL SOCIETY** has been formed in Paris on the ashes of the old Allan Kardec organization. It is doing a good work. At a recent meeting the account of M. Leon Favre's cure by spiritual magnetism was read, and a discussion followed the difference between the magnetism of men and the magnetism of spirits. Working mediums stood by and got information fresh from the spirits on all difficult points.

**A HEALING MEDIUM IS COMING.**—We have had a letter from Dr. W. Persons, who is well known among the Spiritualists in America as a healer by the laying on of hands. He was formerly an allopath. He founded the Dynamic Institute, Milwaukee, and has treated nearly one hundred thousand patients. He is now in Texas, and expects to reach England in the near future. A photographic likeness of the doctor accompanied his letter, also a sheet of testimonials from patients and others. We know nothing of Dr. Persons personally, but would be most happy to see such a healer as he purports to be, busily engaged alleviating the sufferings of humanity.

**The Philadelphia Children's Progressive Lyceum.**

A more extended field of labor having for a year or two past demanded our time, efforts and energies, it has become necessary for us to withdraw from the position we have for six years occupied in the Children's Progressive Lyceum. Six months ago we announced our intention to leave as soon as our places could be supplied with persons who would devote the necessary time and labor to insure its continuance and success. It has also been our aim to have the Lyceum in a good financial and social condition, which has been accomplished; when we withdrew from it harmony and unanimity of feeling existed between all its officers, leaders and members; its numbers were steadily and rapidly increasing; opportunities for success were such as it never before enjoyed. When the Lyceum was owing one hundred dollars to its treasurer, we announced our intention of leaving it free from debt, and with property and equipments necessary for the successful prosecution of its work. That has been attained; so that after paying all liabilities, there is a balance in its treasury of one dollar and nine pence, a balance in its Dorcas Fund of fourteen dollars and fifty cents, in its insurance fund eight dollars and seventy-five cents, and property consisting of books and book-cases, for the same, handkerchiefs, paraphernalia for exhibitions, a set of gynaecological instruments, &c., which cost over two hundred dollars.

Hoping that success and prosperity may ever attend the labors of those who succeed us, and with our prayers for the blessing of God and the aid of the Lyceum movement, we bid all an affectionate farewell.

M. B. DYOTT, Conductor and Treasurer,  
M. J. DYOTT, Guardian and Secretary,  
Philadelphia, Pa., March, 1870.

## OUR NEW PUBLICATIONS.

## Opinions of the Press.

From the South Jersey Republican.

**REAL LIFE IN THE SPIRIT-LAND:** Being Life Experiences, Senses, Impressions, and Conditions, Illustrations of Spirit-Life, and the Principles of Spiritual Philosophy. Given Inspirationally by Mrs. Maria M. King. Vol. I.  
Mrs. King is a resident of this town, and the book has been left on our table by her husband. We have taken it up with more interest than we generally have in books of this class, because, judging from the title, we hoped to find some definite and tangible expression of the ideas of Spiritualists concerning the character, conditions and attractions of the future state. We have not been altogether disappointed. It is possible to gather from it, we think, a tolerably exact understanding of the writer's ideas of the future existence, and, we suppose, of the Spiritualists as a body, for, whether we admit the authority of any person or persons, to speak for them, there are points on which they are supposed to agree, and this book is evidently intended to be general in character, and is, we judge, as free from points of controversy among avowed Spiritualists, as any work of the kind. There must be points of agreement, however, and these must be clearly stated and well understood, and firmly believed in, or there can be no organization, no united action and no success, and although opposition to evangelical religion, as represented by the several church organizations, has probably been one of the chief bonds of sympathy in the spiritualistic organizations so far, there must be something more than a negative bond. There must be something positive, if the organization is to be more than a passing cloud, black and threatening for a time, but soon breaking into fragments and disappearing to leave the sky as calm and untroubled as before.

While this book does not attempt to discuss the principles of Spiritual Philosophy, it bears directly upon the most important point in all religious belief; that is the future state. All religions derive their importance from the fact that man is immortal, and that his future existence is to be the outgrowth of this. But for these two facts, all religion, and all religious belief would be idle. If man was not immortal, or if his conduct here had nothing to do with his condition hereafter, the future would be of no consequence and would have no more interest to us than questions concerning life in the planets or stars. But admitting the immortality of man, and that the conduct in this life determines the character in the next, the future, as we have said, is of consequence, which to reasoning man in the possession of his faculties can resist. Following the promptings of common sense, he will desire to know what that life is to which this is the stepping stone, and what course of action is likely to secure the best results.

The editor devotes a column and a half more, in giving a synopsis of the various chapters, interspersed with comments. We give his closing paragraph:

It is known, of course, that we judge the work from an anti-spiritualistic standpoint, and that we are an entire unbeliever in spirit-communications; so emphatically so that we do not believe any devout spirit ever had or ever will have or can have communication with those still in the flesh. We are free from all doubt, and entirely at ease on this point, and our judgment of a Spiritualist would give it. The book will be of more than ordinary interest to them, and while chapters four and eight contain points of controversy among Spiritualists, the other parts of the work will prove very acceptable, we presume.

## Spiritual Matters in Washington.

DEAR BANNER.—It is with deep regret that I have to announce the resignation and departure of our excellent brother, George B. Davis, who has for nearly three years been the Conductor, and I may say father of our Children's Progressive Lyceum. Ever since the organization thereof, ever true and faithful in the discharge of all the duties and responsibilities of the office, he has held the confidence and esteem of all who knew him, and it is with the deepest regret that I have said to him, "Farewell!" In him I have ever found a wise counselor, a firm friend, and a faithful co-worker in the cause of human progress. His departure has left a vacancy which will not soon be filled.

On Sunday, Feb. 27th, the first Sunday after his departure, the Lyceum adopted the following resolutions, and directed that they be transmitted to the *Banner of Light*:  
Resolved, That we deeply regret the departure of our excellent friend and brother, George B. Davis, for the past three years has been the Conductor of this Children's Progressive Lyceum; and  
Resolved, That we are now relinquished that position, and go from us to a distant residence; therefore,  
Resolved, That we desire to record our very high appreciation of his eminent qualifications for gaining and holding the affection and confidence of the officers, leaders and members of the Lyceum, and of his excellent executive abilities and unswerving integrity in managing its financial interests.  
Resolved, That it is with most sincere regret that we relinquish the relation we have so long and pleasantly held to him, and that while we sadly farewell, we assure him that the memory of his faithful and loving services will ever be fondly cherished by us; and that we most earnestly desire for him both material and spiritual prosperity, wherever his may be; and  
Resolved, That we cordially commend him to the friendship and love of all Spiritualists and lovers of truth as one who cannot be too highly esteemed for his love of all that is good and true, and for his devotion to the duties which that love involves.

Last evening the Lyceum re-organized, electing T. B. Caldwell, Conductor; Miss Marion Litchfield, Assistant Conductor; Mrs. Rowland, Guardian of Groups; Mrs. B. F. Clark, Assistant Guardian. On behalf of the Lyceum,  
JOHN MAYHEW,  
President of Lyceum and First Society of Progressive Spiritualists.  
Washington, D. C., March 10th, 1870.

**Southern Wisconsin Spiritualists' Association.**  
The Second Quarterly Meeting of the above named Association will be held at Barstow's Hall, in the village of Wanke, Wis., Waukesha County, on Saturday and Sunday, April 24 and 25, 1870.  
Free accommodations will be extended to all who may come, by the proprietors of the hotel, and no pains will be spared to make the meeting, in every respect, second to no other yet held in Wisconsin.  
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