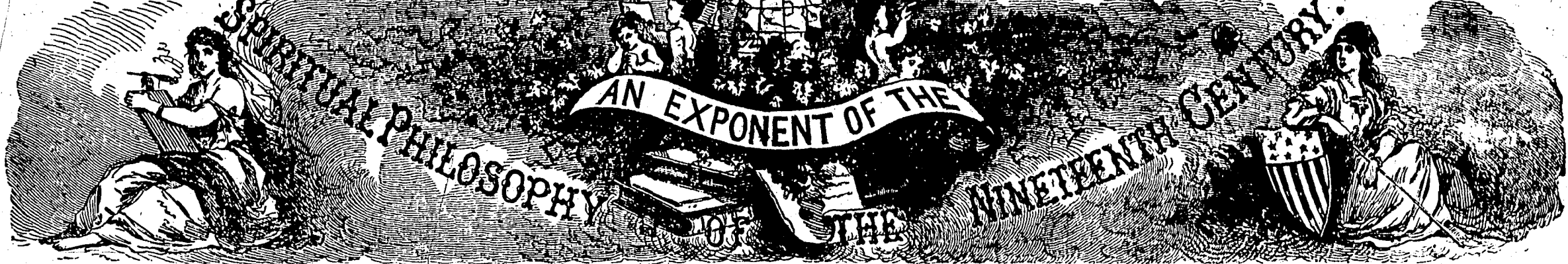


BANNER OF LIGHT.



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The Reviewer.

Spiritualism Admitted into Scientific Society.

(From the April number of the (London) Quarterly Journal of Science.)

THE DEBATEABLE LAND BETWEEN THIS WORLD AND THE NEXT. With Illustrative Narrations. By Robert Dale Owen. London: Tinsley & Co.

Sixteen years ago the author of this book, then American Minister at Naples, spent the evening of the 25th of March at the house of the Russian Minister, Mons. K., in the company of several visitors from different parts of the world, among whom were the Chevalier de F. (the Tuscan Minister) and his lady, Madame K. Introduced the subject of automatic writing; and declared her conviction that some persons had the power of thus replying correctly to questions, the true answers to which were entirely unknown to them. It was proposed to try the experiment; and each person present accordingly took pencil and paper, and waited the result. After a few minutes one lady's hand began to move, making irregular figures on the paper. Mr. Owen proposed that questions should be asked; whereupon Madame de F. said, "Who gave me these pins?" pointing to three gold-headed pins that fastened her dress; adding "If Mrs. M. can answer that I shall believe." After a short time the lady's pencil slowly wrote out—"The last two words being written backwards." The one that gives you a Maid and a Cook. E." Madame de F. turned pale, and cried "Magic, if there be such a thing;" and then told the company that the pins had been given her by her cousin Elizabeth, who lived at Florence, and who at her request had sent her, a few days before, a lady's maid and a cook. Mr. Owen pondered over this strange occurrence, and determined to get to the bottom of it. Mrs. M. was not a Spiritualist. Madame de F. had only been a few weeks in Naples, had not mentioned even her cousin's name to any one, and had the slightest possible acquaintance with Mrs. M., having only just exchanged cards with her. She expressed the strongest conviction that the three or four facts, accurately stated in the few words written, could not possibly have become known out of her own family. Mr. Owen was then a complete skeptic; but this circumstance induced a course of study which has been continued for fifteen years, and which eventually changed the whole feelings and tenor of his life. He is now a confirmed Spiritualist; that is, he not only believes the phenomena to be real, but he has satisfied himself that they furnish a sufficient proof of a future existence for man. Yet, it may surprise some of our readers to hear, he is fully imbued with the spirit and teachings of modern science; and his book is one continued protest against the miraculous. He maintains that all these phenomena happen under law, just as much as do the various phenomena (many of them still inexplicable by science) presented by plants, animals, or man. He treats this question seriously and dispassionately, as the great question of the age; which he may well do, since he claims that it furnishes an experimental proof of immortality. He writes with the earnestness suited to such a theme, and with the sense of responsibility of one who, by long and patient study, has arrived at important truths of the highest value to his fellow-men. Rationalism, he tells us, cannot object to this belief, that it contravenes the doctrine of law; for its phenomena occur strictly under law; nor yet that it assumes the existence, in spiritual matters, of that direct agency of God which the naturalist finds nowhere in the physical universe; for its revelations come to man mediately only; nor yet that it is dogmatic, exclusive or intolerant, as infallibility is; for its adherents adduce experimental evidence, open to all men, and gleaned after the inductive method, for the faith that is in them. He shows us how important it was for the welfare of man that the belief in such phenomena should die out when it did, and leave us free to develop the doctrine of law, and to overthrow the very idea of infallible or absolute truth in matters of religion. All the horrors of witchcraft, and all the persecutions of priests, arose from the dogma of infallibility; for if that dogma had been true, persecution would not have been a crime, but a duty. The world could not reach the fundamental truths of these phenomena, or understand their real import, as long as they believed in the devil and in their own infallibility. Now, they are able to investigate the phenomena calmly, and reason upon them "logically; and it is a suggestive fact that a large proportion of investigators are persons untrammelled by dogmatic creeds, and fully imbued with the teachings of modern science and philosophy. Mr. Owen thinks that the belief in modern Spiritualism is spreading as fast as can be wished, and even faster than can be expected, considering that almost every educated man is prejudiced against the very attempt to investigate it. He well remarks, that the growth of any new-born hypothesis so startling in character, resembles that of a human being. During its infancy its suggestions carry small weight. It is listened to with a smile, and set aside with little ceremony. Throughout its years of nonage it may be said to have no rights of property; no privilege of appropriation. Proofs in its favor may present themselves from time to time; but they are not deemed entitled to a judgment, by the rules of evidence; they are listened to as fresh and amusing, but they have no legal value; they obtain no official record; they are not placed to the credit of the mirror. An adolescent hypothesis is held to be outside the limits of human justice.

One of the best features of the book, as a literary work, is the distinctness with which each piece of evidence is presented, and the fullness and logical force with which its teachings are discussed. This is so different from what is usual

when ghost stories are narrated (the authors appearing afraid to contemplate the logical consequences of a story they yet maintain to be true) that it will be well to give a few of the cases in outline, with the author's summing up at length, in order to see what a well-educated and highly-intelligent man can say in favor of what is generally considered to be an exploded superstition.

Let us first take an old but well-authenticated story. Lord Erskine related to Lady Morgan (herself a perfect skeptic) the following personal narrative. On arriving at Edinburgh one morning, after a considerable absence from Scotland, he met, in the street, his father's old butler, looking very pale and wan. He asked him what brought him to Edinburgh. The butler replied, "To meet your honor, and solicit your interference with my Lord, to recover a sum due to me, which the steward, at the last settlement, did not pay." Lord Erskine then told the butler to step with him into a bookseller's shop close by, but, on turning round again, he was not to be seen. Puzzled at this, he found out the man's wife, who lived in Edinburgh, when he learnt, for the first time, that the butler was dead, and that he had told his wife, on his death-bed, that the steward had wronged him of some money, and that when Master Tom returned he would see her righted. This Lord Erskine promised to do, and shortly afterwards kept his promise. Lady Morgan then says, "Either Lord Erskine did or did not believe this strange story; if he did, what a strange aberration of intellect! if he did not, what a stranger aberration from truth! My opinion is that he did believe it." Probably hundreds of readers of this narrative by Lady Morgan have said with her, "What a strange aberration of intellect!" and have thought no more about the matter. Mr. Owen is not satisfied with this careless mode of getting over a difficulty. His remarks are as follows: "What sort of mode to deal with alleged facts is this? A gentleman, distinguished in a profession of which the eminent members are the best judges of evidence in the world—a gentleman whom the hearer believes to be truthful—relates what, on a certain day, and in a certain place, both specified, he saw and heard. What he saw was the appearance of one, in life well known to him, who had been some months dead. What he heard, from the same source, was a statement in regard to matters of which previously he had known nothing whatever; which statement, on after inquiry, he learns to be strictly true; a statement, too, which had occupied and interested the mind of the deceased just before his decease. The natural inference from these facts, if they are admitted, is that, under certain circumstances, which as yet we may be unable to define, those over whom the death-change has passed, still interested in the concerns of earth, may, for a time at least, retain the power of occasional interference in these concerns; for example, in an effort to right an injustice done. But rather than admit such an inference—rather than accept disinterested evidence coming from a witness acknowledged to be sincere, and known to the world as eminently capable—a lady of the world assumes to explain it away by summarily referring the whole to the 'dog-eared and folds of early impression.' What human testimony cannot be set aside on the same vague and idle assumption? It is time we should learn that the hypothesis of spiritual intervention is entitled to a fair trial, and that, in conducting that trial, we have no right to disregard the ordinary rules of evidence. Either Lord Erskine, one morning in Edinburgh, issuing from a bookseller's shop, met what wore the appearance of an old family servant who had been some months dead, or else Lord Erskine lied. Either Lord Erskine heard words spoken, as if that appearance had spoken them, which words contained a certain allegation touching business, which that servant, dying, had left unsettled, or else Lord Erskine lied. Either Lord Erskine ascertained, by immediate personal interrogation of the widow, that her husband, on his death-bed, had made the self-same allegation to her which the apparition made to Lord Erskine—or else Lord Erskine lied. Finally, either as the result of this appearance and its speech, a debt due to the person, whose counterpart it was, was actually paid to his widow—or else Lord Erskine lied. But Lady Morgan expresses her conviction that Lord Erskine did not lie.

In itself, the thing was a trifle. Thousands on thousands of such cases of petty injustice occur, and pass away unnoticed and unredressed. To the widow it was, undoubtedly, of serious moment; but I think no sensible man will imagine it a matter to justify the direct interference of God. If so, and if Lord Erskine spoke truth, an apparition is a natural phenomenon."

How is such evidence as this refuted or explained away? Scores, and even hundreds, of equally well attested facts are on record, but no attempt is ever made to explain them. They are simply ignored, and, in many cases, admitted to be inexplicable. Yet this is not quite satisfactory, as any reader of Mr. Owen's book will be inclined to admit. "Punch" once made a Yankee debtor say:

"This debt I have repudiated long ago; 'Tis therefore settled. Yet this Britisher Keeps for repayment worrying me still!"

So our philosophers declare that they have long ago decided these ghost stories to be all delusion; therefore they need only be ignored; and they feel much "worried" that fresh evidence should be adduced and fresh converts made, some of whom are so unreasonable as to ask for a new trial on the ground that the former verdict was contrary to the evidence. Let us, however, consider another case, the parties to which are intimately known to our author, and whose character is vouched for as above suspicion.

A young lady, Miss V., while at her aunt's country mansion, was, owing to press of visitors, asked to occupy a room believed to be haunted. Miss V. accepted it willingly, being quite fearless.

Awaking in the night, she saw in her room a woman in old-fashioned dress, who, after a little while, came toward her, and seemed to try in vain to speak. Miss V. became frightened, drew the clothes over her face, and when she looked again, the figure had disappeared. She then jumped up, and found the door of her room locked on the inside. With the light of day, the impression somewhat faded; she began to think she must have imagined or dreamed it, and in a short time thought no more of the ghost. Some time afterwards, Miss V. met with a friend interested in Spiritualism, and had with her several dances. At one of them, an alleged spirit announced herself as Sarah Clarke, a name unknown to both ladies. A communication was then received to the effect that she had, many years ago, been housekeeper in Miss V.'s family, and had vainly endeavored to communicate with the young lady while she was staying in the old mansion; that her object was to confess a crime of which she had been guilty, and to ask her old mistress's pardon for it. She had stolen some family plate, and begged Miss V. to tell her aunt, and beg her forgiveness. Next time Miss V. visited her aunt, she ascertained that Sarah Clarke had been housekeeper in the family thirty or forty years before; that some plate had mysteriously disappeared; but that Sarah was much trusted, and was never suspected. The aunt declared that, if Sarah Clarke had taken it, she freely forgave her. From that time, the haunted chamber was free from all disturbance. Mr. Owen comments on this as follows: "Knowing the standing of the parties, I am able to vouch for the truth of this story. Let us consider what it discloses as to the next world. There is repentance there as here. There is restless regret and sorrow for grave sins committed while here. There is anxious desire for pardon from those whom the spirit wronged during earth-life. In other words, the natural effects of evil-doing follow us to our next phase of life; and in that phase of life, as in the present, we amend, and attain to better things by virtue of repentance. . . . Another corollary is, that when such spiritual phenomena present themselves, an endeavor to establish communication with the manifesting spirit may result in benefit alike to a denizen of the other world, and a disturbed inhabitant of this. In this way, Mrs. Proctor (see p. 21), getting rid of the midnight footfalls, might have been in quiet possession of her villa at this day. I invite attention also to the strong proof of identity furnished by Miss V.'s story. The name of the housekeeper was unknown to both ladies when her (alleged) spirit gave the message. There was nothing to suggest such a name or such a confession as was made. Yet, on inquiry, both name and confession were found to correspond with facts that had taken place thirty or forty years ago; to say nothing of a new fact, tallying with all the rest—the cessation of the spiritual visits as soon as the visitor had no longer any motive to show herself."

"How extraordinary," many readers will exclaim, "that a man of Mr. Owen's ability should waste his time in discussing ghost stories!" It is indeed extraordinary; for do we not know all about possible and impossible spirits? Our men of science and our philosophers are not quite sure that a spirit is possible; but, if possible, they are quite clear that spirits would never behave in the ridiculously human way in which reputed ghosts invariably act. Let us, therefore, refuse to listen to these ghost stories told by people we know nothing of, and hear what Mr. Owen has to tell us of the wonders he has himself witnessed. He spent an immense deal of time in trying to discover that gross imposture, the spirit rap, but in vain! For this purpose, he once lived for a week in a medium's house, with full power to investigate. He walked all over the house with the medium, but the raps came everywhere. They sounded on the floor, walls or ceiling of every room, on every article of furniture, on doors and windows, on the marble mantel-piece and the steel grate. With the same medium, they occurred on board a steamer, on the stool he sat on, on the keel of a small boat in the water, on the ground out of doors, on trees, and on rocks by the seashore. With every test that he could apply, he could find no physical cause for these sounds. Sometimes they occurred as delicate tickings, at others like blows of a sledge hammer so tremendous that it seemed impossible any article of furniture could resist them; yet the table on which they resounded showed not a scratch! On almost all these occasions, the rooms were searched, the doors were locked, and the mediums were held fast; yet Mr. Owen could never find out the trick! How strange, when the thing is said to be so simple that our men of science will not even take the trouble to refute it!

In the matter of table-moving, he had no more success. When Faraday exposed table-turning, he remarked that experimenters who thought tables even rose in the air should suspend them in a balance, and see if the weight was affected by this supposed force. Mr. Owen, at the suggestion of the late Dr. Robert Chambers, did this. Together, they suspended a table, weighing exactly one hundred and twenty-one pounds, about eight inches from the floor, by a powerful steel-yard. Two mediums were present, whose feet and hands were attended to; yet, without any contact whatever, the table, when requested, became lighter, coming down to sixty pounds, having thus lost half its weight. When requested to be made heavier, it weighed one hundred and forty-four pounds. What are we to make of this? Two thoroughly reliable witnesses and a balance tell us one thing, but men of science say it can't be true; which are we to trust?

Continuing his researches, Mr. Owen had sittings alone with a medium. He examined the room, he looked and sealed the doors, and took with him privately marked slips of paper. He held the medium's hands; yet writing was somehow effected on the paper placed under the table, both in pencil and ink. Yet more; on one occa-

sion he saw part of the writing done, by a small luminous hand on the floor, holding the pencil. On this experiment Mr. Owen remarks as follows: "Were these spiritual autographs? What else? Had I not seen one of them written? Had I not seen one of these slips rise higher than the table, and sink back again? Had I not felt Kate's two hands under mine at the very time when that hand wrote and that paper rose and fell? Did Kate write eight or ten lines with both her hands clasped? Did I write them with my left hand without knowing it? Or had Kate brought the slips ready written? I picked them up, and examined them critically, one by one. My private mark on one corner of each—letters of the German alphabet, written in the German character—still there! What way out? Are the senses of seeing, hearing and touch, in sane healthy persons, unworthy to be trusted? For me, common sense bars that way out. I see nothing unlikely—not to say incredible—in the theory that God may vouchsafe to man sensible proof of his immortality. For others, to whom spiritual intercourse seems an absurdity—for those more especially to whom the hypothesis of another life wears the aspect of a baseless dream—let them select their own path out of the difficulty. I think that, on any path they may take, they will have to accept theories infinitely less tenable than those they decide to reject."

Mr. Owen also saw much of Mr. Foster, the medium who has names written on his hands and arms. On one occasion Mr. Foster extended his hand upon the table; it was perfectly free from any mark whatever. Gradually a faint red mark appeared on the wrist, which increased till it formed the letter F, remained visible two or three minutes, and then faded away. This was the initial letter of a name Mr. Owen had secretly written on a piece of paper, and folded up tightly, and which was mixed with about twenty others on the table. Dr. Carpenter tells us (in a letter published in "The Spiritualist" of March 15, p. 21) that this is done by first tracing the writing on the tense skin with a hard point, and then rubbing the place to bring out the red blush. But unless we are to believe that Mr. Owen and the late Dr. Robert Chambers, as well as many other careful observers who have narrated their experiences with Mr. Foster, all make grossly false or imperfect statements, this explanation by no means covers the facts; as will be admitted by all who read Mr. Owen's narrative or the evidence of Mr. E. L. Blanchard given at page 135 of the "Report of the Committee of the Dialectical Society."

Having seen so many incredible things himself, Mr. Owen is quite ready to believe others, when they narrate their experiences; yet he often takes an immense deal of trouble to test and confirm them, as is well shown in the marvelous story of M. Bach and the old spinet. To be properly understood this must be read in the full detail given by Mr. Owen; in outline it is as follows: Mons. Leon Bach purchased, at an old curiosity shop in Paris, a very ancient but beautiful spinet, as a present to his father, who is a great grandson of the Bach, and is a composer and music amateur. The next night the elder Bach dreamt that he saw a handsome young man, dressed in old court costume, and who told him that the spinet had been given to him by his master, King Henry. He then said he would play on it an air, with words composed by the King, in memory of a lady he had greatly loved; he did so, and M. Bach woke in tears, touched by the pathos of the song. He went to sleep again; and on waking in the morning was amazed to find on his bed a sheet of paper, on which was written, in very old characters, both words and music of the song he had heard in his dream. It was said to be by Henry III., and the date inscribed on the spinet was a few years earlier. M. Bach, completely puzzled, showed the music to his friends, and among them were some Spiritualists, from whom he heard, for the first time, their interpretation of the phenomena. Now comes the most wonderful part of the history. M. Bach became himself a writing medium; and through his hand was written, involuntarily, a statement that inside the spinet, in a secret niche near the key-board, was a parchment, nailed to the case, containing the lines written by King Henry when he gave the instrument to his musician. The four-line stanza, which it was said would be found on the parchment, was also given, and was followed by the signature—Baldassarini. Father and son then set to work to search for this hidden scroll; and after two hours' close examination found, in a narrow slit, a piece of old parchment about eleven inches by three, containing, in very old writing, nearly the same words which M. Bach had written, and signed—Henry. This parchment was taken to the Bibliothèque Impériale, and submitted to experienced antiquarians, and was pronounced to be an undoubtedly genuine autograph of Henry III.

This is the story; but Mr. Owen is not content with ascertaining these facts at first hand, and obtaining photographs of the spinet and the parchment, of both of which he gives good representations. He also sets his self to hunt up historical confirmation of the story, and after much research and many failures, he finds that Baldassarini was an Italian musician, who came to France in 1577, and was in great favor with Henry III.; that the King was passionately attached to Marie de Clèves, who became the wife of the Prince de Condé; and that several of the allusions to her in the verses corresponded to what was known of her history. Other minute details were also found to be historically accurate.

Mr. Owen then carefully discusses the nature of the evidence, the character of the persons concerned, and the possibility of deception. M. Bach is an old man of high character; and to suppose that he, suddenly and without conceivable motive, planned and carried out a most elaborate and complicated imposture, is to suppose what is wholly incredible; but Mr. Owen shows further, that the circumstances are such that M. Bach could not have been an impostor, even had he

been so inclined, and concludes by remarking: "I do not think dispassionate readers will accept such violent improbabilities. But if not, what interesting suggestions touching spirit intercourse and spirit identity connect themselves with this aim to narrative of M. Bach's spinet!"

Recurring to Mr. Owen's own experiences, perhaps the most astounding is his account of the gradual formation of an apparition, distinctly visible to several spectators. Every precaution was taken to render trick or imposture impossible; yet if so, what marvel of modern science is equal to this? What natural phenomenon so worthy of investigation? Our author's remarks on this case will sufficiently indicate its nature. He says: "My faith in the reality of this appearance is not at all shaken by reflecting that a Signor Blizz, or a Robert Houdin, having a theatre at command, arranged with ready putrefaction and exits, with practical trap doors, with dark lanterns in the wings, with the means of producing dissolving views, could probably reproduce all I witnessed. But here were a few ladies, in private life and in moderate circumstances, quietly meeting in two apartments which were daily used as school rooms by one of their number, containing not even a recess where a chair could be hidden away. They meet to satisfy a laudable curiosity, admitting visitors now and then by courtesy only. No remuneration is demanded, nor, very surely, would any have been accepted. They meet, on this occasion, at my request, after having discontinued their researches for months, vexed with unjust suspicions. They flow us to look every exit, after a close examination of the rooms. Here is neither motive nor opportunity—to say nothing of qualification—for deception. The coin of the realm may be counterfeited, but the coiners must have professional skill, an appropriate location, and expensive machinery. Nor do counterfeiters ply their unholy calling except with the prospect of large gains. Certain it is that I beheld the gradual formation of the figure; that I witnessed its movements; that I received from its hand an actual flower; that I saw the figure disappear. Add to this, that the place of its disappearance was illuminated by invisible agency, in answer to an unexpressed thought of mine."

We may particularly commend to the skeptical reader's attention the very full account of the bill-rings at Major Moor's, at Greenwich Hospital and other places, continuing for months, and baffling all attempts to find a cause for them; of the disturbances at Lydenstone Park, since continued for sixty years; and to many others, none of which have ever been explained. Mr. Owen is not content to let these matters rest (with the skeptical), or contemptuously to ignore them (with the scientific); but actually impites them to study, whose agency he believes is proved by other evidence of the nature of which we have already given some examples. This evidence taken as a whole, proves, he thinks, that there is not habitual intercourse between the two worlds; that we seem, probably, something like apparitions to those spirits who visit us; that they often seek communion, from affection or from other motives, that they have difficulty in reaching us—difficulties wisely interpreted, because if spiritual intercourse were as common as earthly communion, we should many of us be disabled from our lot, and neglect our earthly duties. "They seek from time to time to visit us. But coming from their world of spirits, invisible to ordinary sight, inaudible by ordinary speech, how are they to make their presence known to those who have no other evidence of the nature of which we have already given some examples. 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Spiritual Phenomena.

AN EVENING WITH THE SPIRITS.

[We copy the following story and readable account of one of the most recent cases in the history of the "New Church" from the "Banner of Light," published by Weller & Metcalf, at Leyside, Ind. that our readers may judge what a careful and unprejudiced investigation of the matter has been made.]

It was a balmy April afternoon, the third of the month, that we had occasion to visit the office of Dr. S. B. Collins, on a business errand. As is usually the case at that hour, the doctor himself was invisible—deeply doctored and wrapped in the silence of that strange, mysterious laboratory where none enter save his worship, and where, like one of the Alchemists of old, he hews the magic wand of his occult art in the preparation of that wondrous Antidote whose fame has radiated over many lands. In a moment he made his appearance in his study, bowed and smiled, exclaiming a little abruptly:

"Mr. Weller, by the way, I wish to see you and your lady—you and your wife, you understand—at my house this evening, at half past seven o'clock, sharp. Will you come?"

"We certainly will," and wife, too, if possible. We knew what was going on that night at his house. There was to be a spiritual seance there. Mrs. Maud Lord, of Chicago, was the magnet. Although we and our magazine have long been accused of aiding and abetting "Spiritism," this was the first time that we had ever been invited to or had ever attended a genuine spiritual circle, with a live, professional medium in the centre of it.

On reaching home we rather hesitatingly broached the subject to our wife:

"My dear, we are invited to spend the evening at Dr. Collins's, a few friends coming together; well, it's to be a—your know—"

"Not exactly, my love; you are a little obscure."

"Perhaps so. 'Not to be weary with you,' then, allow me to state that a spiritual circle is to be held there to-night; will you go?"

"Oh, dear god, I am nervous! but then you can go, and tell me all about it!"

"Yes; but they require an equal number of ladies and gentlemen, and have counted on you. But then I suppose Nellie or Kate could go in your stead."

"Dear me! I would like to go. I'll go, at a risk!"

And so the matter was settled. Soon the old horse and the old buggy were brought into requisition. The horse has been better days, and so has the buggy. The former hangs his head in a low, disconsolate manner, as though life had lost all its charms for him; the latter presents a weather-beaten, broken-down, bowed appearance; in fact, there is a gradual slope from the buggy top down to the horse's nose, indicating that both are going down hill—on that shady slope where all weary and worn we are sure to come, if we live long enough. But this has nothing to do with the seance.

We reached the doctor's house in good season. On entering we were introduced to Mr. and Mrs. Lord, no other guests having arrived. The gentleman was a slight, rather dapper-looking person, between thirty and forty years of age, quite lively and sometimes facetious in his remarks. There were certain indications about him that impressed us with the idea that he had been in the employ of a railroad company, as he was continually talking about his watch and snapping it to, as he paced the floor in slippers, carrying in his arms a little yearling "Maud." Mrs. Lord is young and quite handsome—a Southern brunette—hair curled and frizzled over her forehead, giving her somewhat the air of the "juvenile lady" of a theatre—such as "make up well" for strapping youths and pages. She has an artless, open countenance, a pleasant expression, a mobile mouth, and rather prominent nose. Her eyes are full, deep set and peculiar in expression; with this exception, there was nothing to indicate that she had a "familiar spirit." We looked in vain for the fairies clinging to her skirts as she passed through the room. She kissed her baby as other mothers do, and acted, in all respects, as young wives are wont to do who have one baby and one husband. As the guests began to assemble, an effort was made to get little Maud conveniently stowed away in the arms of sleep, and the father sang to her in a dark room for that purpose; but when he slipped out, she awoke and cried him in again. She was not to be put off so; something was going on, and she knew it, and so, after many chidings from the parent birds, she was brought out and put on exhibition.

The ladies of the party were grouped in one room, and the gentlemen in another; the former going over the staple talk of the fashions, domestic grievances, bits of scandal, spotted fever and small pox, and the latter talking politics and spirit photographs. A trio of editors were seated on a sofa, discussing Gen. Grant, the Cincinnati Convention, Schuyler Colfax, and Gen. Jay Jay Packard. It was decided just what nomination would be made in Cincinnati—who would be the successors of Grant and Colfax, and the most palatable reasons given why neither of them could ever be elected to office again. Two false steps of these incumbents were mourned over a little and their fates decided beyond a doubt. Our Congressman, Gen. Packard, was laid on the shelf. The subject of spirit-photographs also engrossed considerable attention. Ghostly pictures were decided to be a gigantic swindle—the photographs using prepared plates. It was surprising what unanimity of opinion existed upon this and the political situations brought under consideration, on this occasion.

The guests having arrived, Mr. Lord looked at his watch; then there was a gathering of chairs, a general, spontaneous uprising of the gentlemen, while the ladies came surging in from the back parlor, where preparations were being made for the circle. Now we were invited out in couples to take our seats. On entering the room we found a ring of chairs, two of which were assigned self and wife to the south side. On our right were seated C. G. Powell, of the Leyside Herald, and wife; next beyond, Porter W. Taylor, son of B. F. Taylor and Mrs. B. F. Taylor. Further on still, was T. G. Turner, former editor of the Cleveland Leader. On our left were Mr. Taylor, of the Herald Company, Mortimer Nye, a Leyside lawyer, Dr. S. B. Collins, Mrs. Farrand, Messrs. Clark, Swan, and two or three others, between whom were sandwiched several pretty girls in the early bloom of youth, a complacent blonde and a roguish brunette making our circle.

After Mr. Lord had properly arranged the sitters, he retired, and our dark-eyed Queen of the Fairies seated herself in the centre of the circle—the axle around which this magnetic wheel was to rotate. Our Miriam, who has just such a voice as would have enraptured Shakespeare, now addresses us:

"There are no doubt, some in this circle who are strangers to Spiritualism. To these I would say, you have only to sit passively in your places, and try to bring yourselves in harmony with others present, that you may be as one family.

This will facilitate the manifestations. I shall remain quietly in this chair, patting my hands thus, that you may know I take no part physically in what occurs."

As these remarks were being made, our wife and Mrs. Powell, seated next to us, were looking nervously at the guitar, which lay across our knees, the same having moved once or twice without any apparent cause. We assured them, however, that we were at the bottom of the movement. Now the gas was turned off, and we sat in impenetrable darkness.

"Will some one sing?" asked Mrs. L. One of the ladies opposite to us began "Nearer, my God, to thee," in which nearly all "in the circle" joined. During the singing, the guitar which lay in our lap floated up, glancing our forehead, and sailed round the room, the meanwhile playing an accompaniment to the singing. The tambourine also went on an aerial voyage, and finally paused to beat time on the top of P. W. Taylor. Mr. T. states that it followed his foot wherever he moved it, and continued the tat-tat-tat. All this looked a little frivolous; and had the entertainment ended here, we should have been annoyed and disappointed, to say the least. Exclamations began to come now from all parts of the ring: "Here is some one touching my hand!" "Who is smoothing my hair?" "Ah, here is a little hand patting me on my face!" "Hark! did you hear that whisper?" etc., etc. In the meanwhile, Mrs. L. continued to pat her hands, and began describing people whom she saw around the sitters. In a moment, there came to us a short, evanescent, hurried whisper: "Papa! papa!" Now, the cold, mysterious touch of two little hands upon our wrists, then, passing to our face, a series of loving pats were given, and the hair smoothed down. We bent forward to grasp, to embrace; but the evanescent thing was gone! What were these little phantom hands, whose magic touch had sent through us such a strange, unearthly thrill of pleasure? Whence came that whisper? Was it all a cheat? We asked, "Mrs. Lord, do you see any one near me?" "Yes; there is an old gentleman, and two children—a little boy and girl."

She then described a person answering, in every particular, to our father. Several in the room recognized it at once—especially where she referred to his cravat, and the peculiar manner in which he usually tied it. A description was also given of a lady near our wife—evidently her mother—which we regard as very wonderful, as there were several peculiarities in her person and dress which few other persons possess. We again inquired, "Mrs. Lord, in what manner do these spirit forms manifest themselves to you?" She answered: "At first there is the appearance of a light, luminous cloud, which is soon transformed into the human shape. Then the features and dress come out, sometimes very distinct, at other times more dimly. They often speak by whispered intonations, or give their names in luminous letters." From further remarks, and her rapid, successive description of persons around the circle, it was quite evident that she sat in the midst of a transformation scene, where the disenchanted dead were coming and going, in the old familiar garb of mortality, like dissolving views in a diorama.

"There is a child riding horse on my foot!" exclaimed a gentleman to our right. Crossing our legs, we answered, "Let him come here and play horse." Immediately there was the sensation of a child bounding up and down astride our boot, and a perceptible weight. Again we bent forward to grasp, and again it fled like a will-o'-the-wisp. "There's some spirit has taken the ring from my little finger!" said a gentleman on the opposite side of the circle from us. "Will the spirit bring it here, and place it on my finger?" We asked. In a second the ring was slipped on our first finger. The owner called—of it again, and it was as quickly returned, and put on the little finger. We held in one of our hands a Kansas newspaper called "The Shaft," which was switched away from us and fanned about the room in a mysterious manner, and finally returned. A little Indian girl was described near Dr. Collins, whom Mrs. L. called "Snow-Drum." "She has taken my watch," said the Doctor. He then asked, "Snow-Drum, will you please hand the watch to Mr. Weller?" We heard the chain rattling along, and presently it dropped upon our hand. We reached for the watch, but it was quickly withdrawn and returned to the Doctor. "Why did you not give it to Mr. Weller?" he asked. "Was 'fraid he steal it!" came in whispered response. It was brought to us a second time, and placed in our hands, where it remained till the gas was turned on. Previous to this, a letter had been passed round, and was finally placed in our hands. We held it tight till the circle broke up. On looking at it, we found it to be an envelope containing a reprint article from the New York Herald, on "Nature and Revelation," by Dr. John Ellis. This had been taken from our inside coat-pocket, unbeknown to us. How, is more than we can tell. We cannot conceive of the most adroit pickpocket doing such a thing without our knowledge. In addition to this class of phenomena, meteoric lights would occasionally appear above or near where the medium was seated. A very phenomenal gentleman in the company was violently shaken and thumped in the back, till he exclaimed, "There! that'll do 'em in satisfied!" Many other interesting and strange things occurred during our sitting, which we have no space to recount. We had spent nearly two hours in this ghostly intercourse, when a rap upon the door from Mr. Lord, who had devoted himself to the baby, warned us that it was time to break the charm of this magic circle. Mrs. L. was also much exhausted, as was plainly indicated by her heavy breathing. The door was opened, the gas lighted, and the company dispersed. Thus ended our evening with the spirits.

In conclusion, we will say that a subsequent conversation and slight acquaintance with Mrs. L. have convinced us that she is a high-toned Christian lady, artless and innocent as a child. Her wonderful experiences began in her twelfth year. She is now twenty-two.

This was the first, it may be the last seance we shall ever attend. We venture no opinion upon the *modus operandi* of these phenomena, or their disorder. That they are the work of spirits, we cannot doubt. God, in his providence, knows for what good they are permitted. There is much that is fleeting, evanescent and unsatisfactory in these physical outbreaks from the realm of spirits, which are but the foamy waves from the great ocean of spiritual existence, breaking upon the rocks and shoals of Time. We would not recall our evening with the invisible company. The memory of it will linger with us as the echoes from some sweet and pleasant dream, in which the angels came down to us like those on Jacob's ladder; where the little hands of our loved ones touched us, and their whispering voices assured us that immortality is not a fiction, but a grand and beautiful reality.

The Chicago Evening Post introduces the obituary of Prof. Morse with the following appropriate text: "His life is gone out through all the earth, and his words to the end of the world."

Scientific Dissertations.

COSMOGRAPHY.

NUMBER ONE.

BY LYSANDER S. RICHARDS.

The authorities I shall have occasion to use during my description of the universe will be mentioned at this time, rather than mar the elucidation of a phenomenon by appending every name associated therewith. They are as follows: Silliman, Grove, Dana, Proctor, Burritt, Mayer, Tyndall, Bakewell, Helmholtz, Danton, Ruelius, Faraday, Shaller, Guyot, Niles, Humboldt, Johnson, Guillemin, Russell, Laplace, Nichols, Darwin, Lardner, Wool, Young.

In describing the starry vault, and the laws and forces of the universe, we must needs also dwell at some length upon the origin and construction of our own planet, the processes of development, both of its organic and inorganic bodies, that we may the better appreciate the action of laws universal by which all Nature through space exists and operates. Our method in attempting to popularize these facts will be to substitute for technical scientific formula, common intelligible terms and phrases, that the most unpracticed thinker may with ease comprehend them; for just in proportion to the clear understanding of Nature, both here and throughout space, just so rapidly will all mysteries vanish, and the fact be established that the universe is self-existing, self-sustaining, and is subject to no power outside of itself.

Most scientists are agreed in the opinion that the globe which we inhabit, originated from a nebula, gaseous mass, similar to the nebula in various stellar constellations, which can easily be seen on a clear night through any small telescope, appearing, in fact, like a distant cloud; this nebula comprised the entire solar system, with the sun for its centre, and its outer edge Neptune's orbit, being 2,862,000,000 miles distant from the sun, and the diameter of which some 5,700,000,000, gives us a partial idea of the immense size of the great nebula, gaseous mass which extended throughout the system mentioned. At last, in the process of time, the molecules or particles composing the nebula are disturbed, separation takes place in form of rings, from the central mass, the sun; these rings finally break, and the separate masses of each are attracted toward a centre in the path of each ring, a globe is heaped together, a separate existence is given to every planet in our system, and each spends in its orbit around the central mass, the sun. The Earth, although separated, is yet a gaseous, cloudy, vapor-like mass; but the heat which holds its particles in the gaseous state is partly expended or radiated into space, and in losing a portion of its heat, condensation takes place, the mass contracts, becomes smaller, it is converted into a liquid—the same as the vapor of the atmosphere is converted into rain—through the same cooling process. In the conversion of this great gaseous mass into a liquid, it takes the form of a round globe, the same as the raindrop formed above. This is the law of all liquids forming in the air or space, to assume the shape of a globe or a rounded mass. In the progress of time the surface of this liquid globe has expended a considerable portion of its heat into space, and a thin crust is gradually formed—a scoria, light as ashes, and porous, similar to the scoria found on the side of a volcano after an eruption; it continues to grow more solid, like the lava which flows from the active volcano, in a liquid state, down the mountain side, condenses, and ultimately hardens into a solid rock. The water portion of the Earth remains in the air, surrounding the globe in a state of vapor, because the excessive heat of our planet vaporized it. At last, when the Earth's crust was sufficiently cool to allow the rain-drops to remain thereon, water began to accumulate, until the Earth became surrounded with one vast universal ocean. This was not the work of a day, or six, but ages must have elapsed between these stages of transition or development.

AN OPEN POLAR SEA AND AURORAL LIGHTS.

BY S. M. ALLEN.

Now that there is a confirmation of an open Polar Sea and an entire new established theory by the savans of Europe for auroral, zodiacal and cometary lights—all of which phenomena the scientists of Europe claim to have proved since 1868—and while the new publications in Europe seem to be full of the wonders revealed by the spectroscopic, it seems fitting that a paper setting forth these facts, published in the Daily Transcript in 1860, should be re-published.

It will be remembered that the first heard of these things in Europe was eight years later than the following letter, addressed to Captain Hayes in July, 1860, on his setting out for his Polar Expedition.

The writer of the letter, after giving many reasons for the theory, stated that he believed, first, in the existence of an open Polar Sea, the waters of which would bear a much higher temperature than those surrounding the same, and of unfathomable depths except near its edges. Second, That the magnetic pole, varying in position from the geographical pole, where it should naturally exist, is caused by the difference in density between a solid and a fluid or open pole, carrying the magnetic pole where it is now really found, near the edge of the great solid cone. Third, That the established theory of a uniform measure of attraction of gravitation between the equator and the poles cannot be correct, and that the discrepancy must be supplied by a form of magnetic attraction not yet acknowledged, but must be brought in to meet the demands of centrifugal and centripetal forces existing on the line of the equator. Fourth, That the electric and magnetic fluids, which seem to be the most subtle of all acknowledged agents at the present time, are not in reality primary elements as they exist, but rather that they are creations from a third power, more subtle than they, which is, of itself, the primary in the creation of our globe, and from which both electricity and magnetism are created through contact with the earth and its atmospheric surroundings. Fifth, That from this fluid, or primary element, proceeds all the physical consequences connected with the origin, subsequent changes, or present condition of an earth and its atmosphere, which would be observed in its annual passage around the sun, or its diurnal revolutions on its own axis. Sixth, That this fluid, or, with us, original principle, flows from the sun, either in all directions, through the solar system, or in concentrated rays exclusively upon the planets of its creation in straight lines, carrying neither light nor heat as it travels through space, these elements being only generated within the circle of the atmosphere surrounding the planet when the fluid pervades the same; the contact instantly causing a combustion, producing the changes which we enjoy in their various phases, together with electricity and magnetism in the forms of which we know their use and

power, with a thousand other conditions existing in the chemical and geological combinations which surround us on every hand, many forms of which are beyond our present comprehension; that this fluid comprehends the origin of the whole planetary system, beginning from a vaporous or analogous continuation similar to what is now supposed to form a cometary system, and following it up by condensation and consolidation, until all the forms of matter are created of which we have any knowledge, and graduating their orbits according to the density of these planets for the time being. Seventh, That the form of magnetic attraction which really comprehends the law of attraction and gravitation is established, and for the time being is maintained by the peculiar forms and results of the working of all the variations and sub-divisions of these laws as they are partially shown to us through all the ramifications of change in our system; that the form of combination of this fluid with other substances is instantly checked, and the elements lay in a semi-dormant state when any physical obstacle of greater density than the atmosphere shall interpose to break its current directly toward any part of the surface of the earth on which we may stand. Thus, when the sun shall have sunk beneath the western horizon, the line of the same interposes an obstacle in the way of a free traverse of the fluid toward a more eastern portion of the earth's surface, and darkness in its various forms intervenes; that the result of the motion of this fluid toward, and its precipitation upon the planet, is to propel it in its orbit around the sun, as well as to create a diurnal motion on its own axis, keeping always the same point of polarity toward the sun, thereby causing a constant magnetic current in the same direction through the earth, and proving that, if that current should be introduced at the opposite pole, the motion of the earth upon its own axis would be immediately reversed. The density and power of this fluid is measured upon the object of its concentrated force, in different degrees, according to their distance from the sun, all conforming to the acknowledged laws of attraction and gravitation, so far as the planetary system is concerned, but entirely contradicting the theory of the density of the sun itself, which must be many times greater than the present theoretic estimate.

The acknowledgment of these laws would account for the difference in temperature of the atmosphere between the poles and the equator, and the tropical and polar influences of each, as now understood. It would also account for the Aurora Borealis, the rainbow, the refraction of light, the reflection of heat, and the automatic formation of color.

Late scientists agree that the auroral and zodiacal light, the luminosity of comets' tails and phosphorescence, are produced by the same cause—a theory that has ever before been disputed. The "Action" theory would seem to account for the whole phenomena without being contradicted by either part, and thus the priority of the discovery belongs to this country by some ten years.

The Progress of Spiritualism.

(From Our New York Correspondent.)

DEAR BANNER—The strength, extent and influence of the spiritual science are not to be ascertained by merely computing the number of believers who attend the Sunday meetings of the faithful in the various sections of the country, nor by the number of our conventions, journals, speakers, writers, books, etc. To judge from this standard, our estimate would come far short of the truth. It was not so much in the number of abolitionists as in the influence of the truth they advocated, that Truth went everywhere, awakening and preparing the public mind of America for not only the abolition of slavery but the enfranchisement of its victims. The result once accomplished, it becomes a matter of indifference whether the old anti-slavery society numbered twenty members or twenty thousand, and nothing could now be more absurd and idiotic than to ask the use of the agitators of Parker, Phillips and Garrison, except it be to ask the use and good of Spiritualism. The golden fruitage of autumn is the best answer to the use of the sunlight in early spring. Results are always foreseen and anticipated by the true reformer, while the masses must wait the coming of the harvest.

The fact of spirit communion started the public mind, and is now doing its work. It goes everywhere; it invades the church, and liberalizes its sentiment; it enters the council halls of the nation, and elevates their aim and purifies their tone, and goes unannounced into the family circle, and warms it into a higher consciousness of life and duty. It pervades every phase of human life as the life leaven; and as it would now be difficult to find an American who was not an abolitionist, and more, that had not always been one, so, by-and-by it will be difficult to find a person not a Spiritualist; for this truth is leavening the whole lump. Go down on Wall street, and take the census of the brokers who have media in their pay, and never make a venture without consulting an invisible intelligence, and you will be surprised at the number. Follow the clergyman of one of our most conservative and aristocratic of Protestant churches from his elegant study down to the humble residence of a woman—a clairvoyant—to consult her in regard to his health, and to follow her advice and take her medicine, instead of going to the regular physician. This speaks volumes no matter if when questioned, he said "it was of the devil, but that he, for one, was perfectly willing that the devil should do him good and cure him of disease." He admits the fact, and can never get away from it; and so of thousands of others. Question those you meet in the public conveyances, on the highways—anywhere, everywhere—and nine cases out of ten you find those who realize the great fact of spirit communion; and of those who deny, subject them to a quiet, indirect process of cross-questioning, and most of them will have something to relate of their own experience, to prove that they believe more than they are ready to admit. This sentiment is well-nigh universal; and it does not really matter whether the Spiritualists are known to number eleven, or eleven millions. The mere number is of no essential importance. The fact is everything, and is sure to vindicate itself, and claim its own.

Jesus labored for years, and secured less than a dozen true followers. He was then crucified, and his disciples scattered and destroyed. Yet, in time, his teachings—corrupted, to be sure, by those who could not fully comprehend the Master—became almost universal.

It is said of our own Dr. Franklin, the father of American independence, that, in 1763, he went up to Albany, N. Y., to confer with delegates from the various colonies as to the expediency of separating from England; and he returned to Philadelphia, saying that he found but two there, and they would not agree to anything. A few years later, he found all the colonies ready to endorse what he most desired, and our republic was born. Franklin could wait.

It is related of Oliver Cromwell, that, despairing of ever being able to worship God, according to the dictates of his own conscience, he embarked for the then wilds of America, but was overtaken by his enemies, and compelled to return and abandon his project. A few years passed, and this man held England in his hand.

Dikie, in England, to-day laboring for a republic, contending almost alone against the nobility, the clergy, and customs of that country, covered by a vast array of opposing votes, only requires time to succeed and gain his purpose; he knows that one with God is always a majority, and that the right will, sooner or later, triumph over all obstacles, however monstrous they may appear

at the outset. There is no successful resistance of the true spirit of progress and of liberty, for that is omnipotent, and, at the proper time, its power is manifest, for

"For the truth comes uppermost, and ever is justest done."

The recent decease of Prof. Samuel B. Morse recalls to mind a letter he wrote not long since, giving an account of his early struggles to introduce his invention to the attention of Congress and the American people. He put it up in the Capitol, under the eyes of the members, and asked an appropriation to construct a line of telegraph between Baltimore and Washington. He invited them to put his invention to the test, write their own messages, to examine its working thoroughly, and satisfy themselves that the scheme was practicable. Yet, notwithstanding, senators and representatives could not realize that it was possible to do as the Professor promised, and with the evidence before them, they would not believe, but stood in their places and denounced the project as the "outgrowth of a disordered brain," unworthy of credit and encouragement, and only designed to rob the treasury. After such an attack, the Professor, with his last half dollar in his pocket, his credit gone, his honor and capacity impeached, left the building with a heavy heart; in utter despair he returned to his humble lodgings, and threw himself upon his couch, sick bodily and mentally. Late in the evening a friendly hand knocked at his door, and told him that his bill had passed. "From that moment," adds the Professor, "the world has done nothing but bestow wealth and honors upon me."

Col. William Gilpin, single Governor of Colorado, about the same time, or later, having crossed and recrossed the Plains and Rocky Mountains, appeared in Washington to memorialize Congress for an appropriation to survey and build a wagon-road to the Pacific. He was immediately set upon and denounced in the Senate in a foot copy. When he told them that the Rocky Mountains contained all the precious metals, they smiled in derision; and when he suggested a railroad—all of which have since become fixed facts—they laughed outright, and ridiculed his memorial out of the Senate, as unworthy their consideration. So we might continue, but these few incidents will suffice for present purpose. Now if prominent men could not realize and believe in the possibility of a magnetic telegraph, a wagon and railroad across the plains and over the mountains, the finding of precious metals, the abolition of slavery and the enfranchisement of the negroes, until they had all become so universally demonstrated as to leave no room for controversy, how can we expect them to realize the truth of the world of souls being so closely allied to this? The door always open, constant communication between the two, and both worlds so interdependent as to leave no gulf or threat of separation between them, until this fact likewise becomes so universally demonstrated as to be palpable to the consciousness of the dumbest creature? How can we expect it? Yet we do, for we know that each and every human soul realizes this great principle of life and comprehends it, and that, in time, it will force the conviction and knowledge into the outer physical consciousness, and subject the dull senses to its potent power and influence, usurping the control as to make it extremely difficult for any man to realize that he ever had any doubts upon the subject.

"And of the latter they have never been; they are abstractions undreamed of and unseen; Only the perfect thought endures for aye; All else has never been, and never will be."

(From Mrs. Tappan's "Memoria.")

Knowledge is the possession of the soul, and by a slow but sure process of growth the senses are made to reflect that knowledge and possess it—rather express it, for the senses can possess nothing, for they are simply instruments, not principles, and subject to a higher power—blindly subject, with no volition of their own. Do not say, then, that the others are made to perform its office. The over-soul is everything, and commands the senses to grow more and more to its uses, and wait. X.

Thomas Paine and the Junius Letters.

DEAR BANNER—It may be that the question of the authorship of the Junius Letters has been sufficiently discussed in the various spiritual prints; but, if not trespassing too much upon your space, I would like to make a correction of what seems to me an error in an article written by Hon. A. G. W. Carter, and published in the Banner of the 13th of April.

In referring to a lecture delivered in Cincinnati, "in the winter of 1865-66," by E. V. Wilson, Judge Carter says it was claimed that Thomas Paine was the author of the Junius Letters; and, in proof of the claim, it was said, in reply to a question by Judge Carter, "If you will examine the date of the last letter of Junius, you will find it was the day before Thomas Paine quit England for France."

How such a circumstance, even if it were true, could be any proof that Paine wrote the Junius Letters, is more than I can see. Hundreds of other persons probably left England on the same day; but we would hardly claim for them, on that account, the authorship of this, that or the other letter written and published at that time. But the fact is, Paine did not "leave England for France" or any other country at that period. The last Junius Letter, if I mistake not, (I own the volumes, but have not them before me now), was dated May, 1772. Thomas Paine at that time was holding an excise office in Lewes, Sussex County, England, and continued to hold it until the spring of 1774—a period of two full years after the last Junius Letter was written. He came to America in the fall of the latter year, and did not go to France at all until after the close of the revolutionary war; for proof of which, the reader is referred to Vale's "Life of Thomas Paine," published by the author in New York, 1841.

If Judge Carter will read this Life, Paine's theological and political works, and the Junius Letters, and then carefully compare dates and the many conflicting sentiments as uttered by Junius and Paine, he will be forced to the conclusion that the latter could not have been Junius.

Berlin, Wis., April 29, 1872. E. WARNER.

You are quite right in your opinion, friend Warner—at least, so far as this paper is concerned.—Ed. B. of L.

William Lloyd Garrison on Woman Suffrage.

The following bold utterances will serve to give the reader some idea of the views entertained by this bold reformer upon the question of woman in politics:

"All that the advocates of the ballot for woman ask is, that whatever qualifications are made, the condition on which it is granted shall be just and equal, and, therefore, without proscription of sex. Be it actively, a term of naturalization, the possession of property, ability to read and write, etc., etc., all these being irrespective of sex; they demand that the line be fairly drawn, include or exclude whom it may. No favors to be desired or wrongs to be tolerated."

But what is the fact? One-half of the people are exercising the right of suffrage simply on the ground of their manhood. One-half are denied that right solely because of their womanhood!

We must go forward to universal suffrage, in its broadest scope, or backward to torism and autocracy. There is no middle ground. For a government to confess to have emanated from the people, and then to make political officers of one-half of the body politic, is an injustice too glaring to be tolerated any longer.

It was among the impressive utterances of the late Dr. E. V. Wilson, a Regular opinion, that the rights of society are all calculated to favor women to consider the place, the privileges and the duties which etiquette has assigned to them as their peculiar portion, as more important than those which Nature has given them in common with men. Men have at all times been inclined to throw to women peculiar privileges, while withholding from them their essential rights.

An Illinois clergyman having petitioned for a reduction of his salary, his friends proposed to place him in an insane asylum!

It would require a religious engine of more than forty-horse power to start him in the right direction. If there are any earnest exhorters in Topeka, we commend them to try their powers on Mr. Joel Moody, the author of "The Science of Evil." They will find a "hard case."—*Phrenological Journal*.

A Detroit youth fell headlong from a second-story window to the pavement, and complained that "it jarred him some."

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal, but of course we cannot undertake to ensure the same standard of opinion to which our correspondents give utterance.

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For Spirit Message Department see Sixth Page.

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The Beginning of the End.

A GREAT TRIUMPH ACHIEVED AT LAST.

We have the satisfaction of laying before our readers, on this page, an article which marks an era in the history of Spiritualism. It is doubtful whether any single victory we have gained in the last quarter of a century is equal, in importance and the probable results, to that which we now record.

We have predicted, again and again, that, after a time, Spiritualism, with her experimental evidences of a life to come, would be admitted within the precincts of accredited science, there to obtain a hearing. Our predictions are already fulfilled.

The post from London brings us a copy of the April number of the Quarterly Journal of Science, a periodical of well-established reputation and especially practical in its character, its full title being, "The Quarterly Journal of Science and Annals of Mining, Metallurgy, Engineering, Industrial Arts, Manufactures and Technology." It is published simultaneously in London, Paris and Leipzig, and is edited by Mr. William Crookes, an eminent chemist and a Fellow of the Royal Society. Twenty out of the hundred and forty pages of this April number are devoted to reviews of new works, and here is a portion of its table of contents:

NOTICES OF SCIENTIFIC WORKS.
Owen's "The Debatable Land between this World and the Next" 237
Schellon's "Spectrum Analysis in its Application to Terrestrial Substances and the Physical Constitution of the Heavenly Bodies" 247
Deschamps's "Elementary Treatise on Natural Philosophy" 255
Hall's "Experimental Mechanics" 256
Mr. Owen's last book on Spiritualism and its phenomena is admitted into the class of scientific works; and half the space allotted to reviews—the first ten pages—are occupied by a statement and analysis of the narrative portion of the work in question.

Nor is this all:—The author of the review to which so prominent a place is given; Alfred R. Wallace, is a gentleman whose name is well known to all scientific men, both here and in Europe. He was one of the earliest exponents—even anterior to Darwin, we believe—of the great general law governing gradual improvement of species by means of natural selection and the preservation of the best out of each—both animal and vegetable—in the struggle for existence; but he does not follow Darwin in his theory as to a link connecting brute and man. He is the author of a book, published two years since in London and in New York, entitled "Contributions to the Theory of Natural Selection," which has obtained much attention and many favorable notices. And Dr. Huxley, President of the British Association, in his opening address to that society, when it held its annual meeting at Norwich, in 1863, spoke in high terms of the scientific attainments of Mr. Wallace.

It might be supposed that such a man, even while candidly and forcibly setting forth the experimental evidence brought forward by Mr. Owen, would fall back, as others have done, on the theory of *psychic force* as explanation. But he has not done so. He avows, in terms the most distinct, his acceptance of the spiritual theory. These are his words:

"Mr. Owen's facts actually force upon us the spiritual theory, just as the facts of geology force upon us the belief in long series of ancient living forms, different from those now upon the earth. I must accept all the naturally attested facts, of equal intrinsic probability, or reject all. I cannot believe in extraneous fossils as realities, and reject all the facts of Nature; neither can I accept the facts of Nature as realities, and reject those of the rest of the alphabet. Yet if all the main classes of facts are admitted, the spiritual theory appears as clearly a deduction from them as the theory of extinct animals follows from the facts presented by their fossil remains" (p. 247.)

And a review thus bold and frank in its avowals is admitted to a prominent place in one of the most popular scientific journals of London! Does not such an incident mark an era in our progress? Harvey gave to the world his great discovery of the circulation of the blood in 1628; yet forty-four years later, to wit, in 1672, the Royal Society of Medicine, of Paris, refused to let the sanction of their authority; but, long before our forty-fourth anniversary, we expect to see Spiritualism accepted by that Royal Society of London, of which the editor of the Journal of Science is one of the fellows.

Meanwhile we are on the direct path of progress. Galileo's theory had to be accepted by science before the Romish Church would allow the laity to believe it. And our theory must be accepted in like manner before the theologians of the day will consider it necessary to incorporate it in their creeds.

Chartered.

The Boston Association of Spiritualists some time since applied to the Massachusetts Legislature (now in session) for an act of incorporation. The act recently passed the House and Senate without opposition—and was duly signed by Gov. Washburn—to the surprise of many Spiritualists, who said Bigotry would enter the Halls of Legislation and oppose its passage. But our friends did not bear in mind the fact that quite a number of the members composing the General Court are confirmed Spiritualists. Oh, timid ones, have no fears! Spiritualism is rapidly becoming popular! Too rapidly, we opine, for it is leaving the old conservative workers in our ranks far in the rear.

Our thanks are due to Mrs. Mattie E. Otis, of Damariscotta, Me., and Mrs. Pollard, of Boston, Mass., for fine bouquets for our Free Circle Table, Tuesday afternoon, May 7th.

The Doomed Indians.

Here is a whole territory of red men, peaceable and industrious, content to live on their own lands and gradually working their way out to the light of civilization, who happen to possess lands which certain greedy white people want for themselves. These lands were long ago ceded to the Indians in consideration of their peacefully relinquishing their own, and custom has done all it can to sanction the occupancy and make it binding forever. When the Indian Territory, too, was set apart for the red man's exclusive occupancy, in requital of his abandoning his former home, there were reserved rights of way through the same for the construction of two railroads to the Gulf of Mexico; and it is behind this reserved right that the greedy land grabbers are cunningly screening themselves, pleading the great necessity of civilization for room in which to resume its march. Pretty advocates of civilization such fellows are, who would drive off the rightful owners from their lands, and take by force what had once been solemnly ceded for a valuable consideration. What do such men care for civilization, when their efforts are entirely to complete the overthrow of its very first principles, which are justice and honesty? It makes no difference whatever that these men happen to be red men; the only disgrace is that it is white men who seriously propose this barefaced robbery. Congress is to-day besieged by them to give them power to squeeze up the Indian possessions to the very smallest compass, and let them take the remaining millions of acres for themselves. It would be one of the greatest shames a country could perpetrate.

Yet that is precisely what is being attempted at Washington to-day. The pretence is that civilization demands more room, and that the Indians are an obstacle and must be put out of the way. One would suppose that it was the peculiar office of civilization to show how to deal with these races justly and truly, instead of robbing and annihilating them on the ground that they are in the way. But no; men are crowding before Congress now, without the least shame, face, or decency, and urging with all their might and main that the territory once set apart for the permanent home of the tribes and occupied by them in peace for a long course of generations, shall now be alienated for another reason than because these land-grabbers are hungry for it. Congress knows what the motive of these lobbyists is, and understands that it has itself secured every reasonable outlet for railroads southward. Why, then, this commotion over a matter already provided for, unless it is set on foot for purely selfish purposes? One road is already well on the way through this Indian Territory, and another will speedily follow. These are all that have been allowed for; but there is no doubt that the tribes would concede even more, if it were thought necessary by the nation. That, however, would not excuse an attempt like the present one to seize nearly all their lands, and on a wholly false plea at that. We trust that this new imposition is not to be authorized by the General Government, but that it will be satisfied to let the tribes remain at peace.

Sunday Meetings in Boston—The Secular Press.

It appears that the time has not yet come when the daily papers of Boston dare to be impartial and just in their notices of Sunday services. All but the Herald, which is undoubtedly the fairest, as it is the most popular daily paper in Boston, usually sketch the general features of the more notable services, frequently giving synopses of the sermons or lectures delivered. The various denominations of Christians—the Music Hall Society—whose pastor, Rev. Mr. Alger, knows nothing, as he admits, of that life and immortality which the founder of Christianity is said to have brought to light, and the radicals of Horticultural Hall who profess to be no Christians at all—receive attention in the ratio of their supposed popularity. But the Society of Spiritualists, whose meetings at Music Hall on Sunday afternoon convene as large an audience as any that gathers elsewhere, and where at least as noteworthy and important views of man and his relations are presented as at any other place in the city, is treated with what we suppose must be construed into cautious and timid silence. It is too late in the day to profess contempt for Spiritualism, or its influence upon the community; and so far as the ability of its advocates, who have been accustomed to speak from the Music Hall platform, is concerned, we affirm again that the ideas presented by them, in reference to the most important subjects of human interest, are worthy to compare with the utterances of any class or denomination of teachers.

If intrinsic value were the standard by which the reported sermons were judged worthy of publication, much space might be appropriated to better uses which is now filled with dreary common-place, or lifeless repetition of dry theological dogmas.

We had hoped that the new daily, the Globe, which professes independence in all sectarian questions, would have shamed the narrow and cowardly spirit of the other papers, by inaugurating impartiality in its reports; but we look in vain for any evidence of enterprise or fairness in this respect which should commend it to liberal minds.

Boston Spiritualists' Union.

The weekly meetings of this Association are conducted in a very fraternal spirit, and seem to exert an attractive and harmonizing influence over the steadily increasing number of participants. The many phases of privilege and duty which Spiritualism reveals, may here receive that practical consideration which will exert positive influence upon daily life and conduct.

On Thursday evening, May 21, after the artistic reading of a very fine selection by Mr. Simons, an address was delivered by Mr. I. P. Greenleaf, subject, "Refinement and spiritual culture, in freedom, our only hope of sustaining and carrying to a successful issue the needed reforms of the day." The underlying idea of the speaker, that man, as a part of Nature, is subject to the universal law of evolution, and attains improvement through experiences which develop his consciousness of universal relations more and more comprehensively, was elaborated at length, and all practical reforms in conduct shown to be based upon the development of this spiritual quality—consciousness of our relations to the universal well-being. Arbitrary restrictions of human conduct did not reform society, but the development of spiritual perception, through experience, was the only method of Nature to accomplish real progress.

Mr. Isaac Rhodes and Dr. H. B. Storer briefly continued the discussion, their remarks being heartily applauded and enjoyed by the audience. Good music was furnished by volunteers.

It was announced by the presiding officer, Mr. H. S. Williams, that Mrs. Moses Hall and Dr. F. L. H. Willis had signified their intention to be present at the next meeting.

The Kind of God Proposed for Our National Constitution.

The above is the subject considered in a masterly discourse by Professor William Denton, before the Free Spiritualist Lecture course at Music Hall, Boston, Sunday afternoon, May 5th. After excellent singing by the well-known quartet, John Wetherbee introduced the Professor, who speedily exhibited to the audience by his bold, outspoken and fearless utterances, that he was deeply in earnest in the matter.

In introducing his lecture, he cited the fable of the frogs, who, desirous of having a king, sent a deputation into the meadow to solicit the ox to officiate in that capacity. The ox readily assented, and was escorted in state to the margin of the water, where his happy subjects in swarms surrounded him to do him homage. But it was soon discovered that as a king of frogs the ox was a failure, as at every turn he made, in clumsy acknowledgment of their obsequies, scores of his unfortunate followers were mangled beneath his enormous hoofs. Those people who, unthinkingly perhaps, were endeavoring in our day to open the gate to that dark avenue which leads from the sunlight of free conscience, free press and free speech, to the gloomy confines of an established church, and to the reinvigoration of the fires of religious persecution, had better pause and consider the fable of the frogs and their king. Some zealots had made a great discovery, (viz.) that no acknowledgment of God appeared in our National Constitution, and forthwith they had proceeded to clamor for an amendment of that instrument, whereby "Almighty God" should be endorsed as the source of authority and power in this, as they claim him to be in "all civilized governments."

At the face of these inane and senseless claims it became us, as citizens of a free land, to consider the characteristics of the God intended to be imposed upon us. No mention was made of Jove and Zeus and the hosts of Gods who—the best man could invent at the time they were worshipping—had now gone to the limbo of the past; the God intended to be imported and enthroned in the chief seat of our republican reverence was the God of the Hebrew—the Jewish Jehovah. Fortunately, said the lecturer, we are not left in doubt as to his disposition, deeds and attributes—these are all recorded in the Bible, a book beloved by the Christian world to have been divinely inspired, and to convey, at first hand, the will of the great Judge of all the earth to his creature, man. From and upon the statements of this volume, the Professor then proceeded to elaborate an indictment against the proposed Hebrew Deity, which, by its strength of diction, grasp of argument and irresistibility of conclusion, enchaind the attention and aroused the enthusiasm of his hearers for upward of an hour.

He first objected to this God because of his want of truth, and cited many instances in biblical history—as in the case of Ahab and the "lying spirit," and Samuel and the heifer—wherein Jehovah had stooped to deception of the most reprehensible nature. He then objected to him because of his want of intelligence. A God to rule this, the most progressive and generally enlightened people on earth, must himself be intelligent, which the speaker did not believe, basing said denial upon the revelations of science, which had overturned the poor, circumscribed story of the Pentateuch, concerning the making of the earth in six days, etc., etc. Judging from said account it might be supposed that God did not know the shape of the earth, how long it had existed, how long man had moved thereon, how large was the habitation he had made for his creatures; (for he evidently supposed that a forty days' rain would drown it) and didn't know the difference between a rodent and a ruminant, because he commanded the Israelites to Leviticus xiv:6 to hold the hare as unclean for food, because he chewed the cud, but didn't divide the hoof—when any zoologist of six months' practice would know better.

The God thus found to be in his established and revealed words so totally ignorant of geography, astronomy, geology, zoology and other branches of modern study, was still more ignorant of the nature of man, for he made him with reason, which rendered it impossible for him to believe in lack of testimony—and then threatened him with eternal damnation if he failed to believe the various statements presented in Holy Writ.

The lecturer objected again to this God of the Jew because he was not a successful one. The American people pride themselves that, as a general rule, they are an enterprising and all-conquering race. The God who would rule them must be able to accomplish something, himself. But such was not the case with the Jewish Jehovah, if the Bible was to be believed. From the first appearance of Adam in Eden to the last cry of Jesus upon Golgotha, and all along the ages since that time, the plans of God had been thwarted, and come to naught. Of the grand, crowning scheme of salvation through belief in Christ's atoning blood, which was to snatch the race from eternal perdition, not one in fifty of earth's inhabitants ever heard, and not more than one out of every ten so hearing was able to believe in it. What a fortunate thing it was for the race that this story of Jewish damnation and miraculous salvation had no basis in truth!

Again, the speaker objected to Jehovah because he was a vacillating God, undertaking to perform remarkable things, and then abandoning them. Among other instances of this, he quoted Jonah's mission to Nineveh. He also considered that a Deity who would keep the Israelites wandering forty years in a wilderness through which a man could march in two weeks, was not enterprising enough for the present age. The speaker said, "A man is known by the company he keeps," and he considered the same rule could with justice be applied to God. The kind of individual painted by the Old Testament, who led the wandering Israelites to butcher and destroy the inhabitants who were so unfortunate as to dwell in the "promised land," of which, after all, the Jewish nation, despite his promise to give them the whole, never held more than one-third at a time in possession; the God who sent Moses, his first lieutenant, to murder the Midianites who shielded him when he slew the Egyptian, and to spare none but the young virgins for his brutal soldiery; the God who gave Abraham more credit for being willing to kill his son Isaac than for any other act of his life; the God who countenanced Joshua and his marauding bands, and who lengthened the day and stopped the rolling sun, that these fillibusters might be still better able to slaughter the brave men who were fighting for their families and their homes, and who aided the ghastly work by raining down upon the flying Amorites great stones from heaven; the God who inspired the brawny Samson, so that with the jaw-bone of an ass he was able to slay one thousand Philistines (though no account is given of what the other nine hundred were doing while the first hundred were being killed); and who, after his worthy servant had labored like a reaper in the field of blood for at least sixteen hours without rest, opened a spring of water in the gory jaw-bone, from which he was able to refresh himself for future divine labors;

the God who, while he ordered Pharaoh to let the Israelites, his people, go, yet hardened his heart and then punished the whole land of Egypt with plagues and suffering and death because of his own work; the God of whom it was said that the adulterous David was a man after his own heart; the God who was jealous, vindictive, full of anger, whose wrath was a consuming fire against those whom he hated, was no Deity to be set up on the western shore beside the calm, pure statue of Liberty, to whom our forefathers paid their vows. The stories narrated of him in the Old Testament were either true or false. If false, then the word of God to the Christian was made a lie; if true, then no patriot and lover of his kind would desire to set up such a model within our political polity.

He further objected to God because he was a male God. The Jewish system included three masculine Gods—Jehovah, Son, and Holy Ghost—every one a "he"—no female being known. In the light of the present movement for woman's enfranchisement, he thought the females of this country should oppose the amendment more even than the males.

Progress was the burden of the hour. Orthodoxy was losing its hold upon the hearts of men. Many of the great lights in the theological world, as Beecher, Collier and others, had outgrown the darkness of the past, and would gladly step upon the platform of common sense in religious matters, if they dared. In a last effort bigotry was trying to grasp the nation's liberty by the throat, and stifle forever man's freedom of conscience; perhaps its movers were conscientious in what they were doing, but liberal-hearted men must keep them at bay, just as they would a tiger crouching to spring, however conscientious the beast might be in the act. Led by the God delineated in the Old Testament, the religious zealots would not scruple, had they the power, to use the whole machinery of political proscription, social ostracism, and physical torture or murder, to establish "Christ's kingdom on earth." It behooved all progressive minds to remember that there is God enough now in the United States Constitution—that the teachings of that grand principle of freedom written therein by our fathers in the dark hours of peril, and consecrated by their blood, were infinitely superior to the wild ravings or muttered thunders of a Jehovah created by the crude imaginations of a Jewish mountain tribe, who bore no resemblance to the great over-arching Spirit of Life throbbing in the breast of every man and woman on earth to-day.

A. J. Davis.

Invalids are continually writing to this gentleman for clairvoyant examinations and prescriptions. So great has his correspondence become of late, that he has been obliged to put his "response" to such in the form of a printed circular, ready for use at any moment. He says he would be glad to aid people in the recovery of their health, but that it is impossible for him to render the counsel and assistance sought. He informs inquirers that for more than twenty years past he has devoted his clairvoyant powers to the investigation of questions and subjects of universal import, which have been published in his several volumes, thus leaving medical examinations and all other matters of individual and special interest to the medical clairvoyants and healing mediums, who, happily for the sick, have been greatly multiplied during the past few years. But as the Spiritualist Physicians are liable to change of locality, and as different phases of their practical development may appear from time to time, Mr. Davis cannot take the responsibility of recommending any particular medical clairvoyant or healing medium, and therefore refers inquirers to the Spiritualist journals, which, by advertisement or otherwise, usually give all needed direction to the disordered and suffering. "The Physician," (Vol. 1; Great Harmonia), "Harbinger of Health," and "The Temple"—three different volumes by Mr. Davis—contain and impart the information he has clairvoyantly acquired for the good of diseased mankind.

Spirit-Photography and the "New Church Independent."

We find the following liberal remarks upon an important subject, in the pages of this well known Swedenborgian magazine for April. It would be well if the good advice it gives against the cultivation of the habit of unthinking, bigoted denial with reference to anything not understood, were more widely received and cherished among mankind:

"The April number of Good Tidings, a little monthly sheet published by our Washington brethren, contains a short but very dogmatic article on spirit-pictures, declaring these 'so-called spiritual photographs, in the nature of things, an impossibility.' Notwithstanding the miserable frauds which have been detected in this ghostly picture business, we should hesitate some time before making an assertion of this nature. There are many strange and wonderful things daily occurring in this little world, which would surprise even a New Churchman.—T. K. Beecher, who is always wide-awake and liberal, says, in a recent lecture on Spiritualism:

Instead, therefore, of disbelieving everything until it is forced upon me by proof that I cannot get around, I incline to believe everything that I hear in the matter of ghosts and spirits, and reckon all the most marvelous stories true, until somebody takes the pains to prove them false.

Let us try and show as much liberality and common sense at least as our Christian neighbors of other churches."

Cure for Incompatibility.

It is simple Patience. And nothing generates patience more than silence. It is by the tongue that contention thrives. The tongue is the unruly member that keeps all sores of the spirit irritated and raw. Once let a couple begin with the resolution, though it be but a dogged and blind one, to restrain the temper by bridling the tongue, to refuse to hear a sneer, a taunt, or a syllable that is sour to the ear of the listener, in fine, to exercise self-control, even if charity cannot all at once be compassed, and a wonder will come of it that will be worth volumes of complaint about incompatibility and every other ugly imagining of the brain. More than half the time the trouble proceeds from a morbid mind, which is a certain predisposition to disease of the mind. Now who wants to be unhealthy, sick in his very life and soul just because some one else, though very near to him, is disposed to be uncomfortable? Look at that other one out of eyes completely cleared of the jaundice of prejudice, and possibly the very example of an equable temper will do its work with an unsuspected magic. Cheerfulness is just as contagious as its opposite; and the experiment is worth trying if only an assertion of individual power over another.

GEORGE W. BARCOCK, M. D., whose office is situated at No. 28 Winter street, Boston, Mass., enjoys a rapidly increasing reputation as a dermatologist, from his great success in the treatment of all difficulties of the hair and scalp.

"The Western Star."

The proposition of Mrs. Emma Hardinge-Britten to publish a new spiritual magazine, to be called "The Western Star," we have already briefly noticed in these columns, and again take pleasure in speaking of her enterprise as one that should receive the favorable consideration of Spiritualists generally. Mrs. Britten's intellectual ability, derived not only from her mediumship, but from the culture incident to her association and correspondence with educated society in England and America, together with her general knowledge of the external history and progressive development of modern Spiritualism, offers assurance that a magazine under her editorial charge, devoted to the illustration of a subject in which she is profoundly interested, would be a valuable contribution to its literature.

To all such experiments—and there have been many made—our feelings are most cordial, although practical experience of the difficulties to be overcome will not often permit our judgment to be sanguine of their success. We have ever spoken our best word of encouragement and hope concerning these journalistic ventures, and we are sorry to see a disposition on the part of any who are laboring for the advancement of a common cause to obstruct the possible success of these experiments.

A recent article from W. F. Jamieson, corresponding editor of the Present Age, indulges in a captious criticism of the circular and accompanying letter of Mrs. Britten, ridiculing its propositions, and sneering in a most unlovely spirit at the "never-to-be-born magazine." It was not long ago that our worthy brother, too, was soliciting public favor and support for his magazine, the "Spiritual Rostrum," and affirming that ultimately it would be placed "in the vanguard of popular monthlies." He said, "The many kind greetings which we are receiving from whole-souled men and women—noble-hearted reformers"—prove that "such is the irresistible nature of truth, that all it wants, and all it asks, is the liberty of appearing." Well, we gave you our kind greeting among the others, and hoped for the success which we could not anticipate. But, although the "Rostrum" was not sustained by the public, yet truth ought still to have the liberty of appearing, at least without such unworthy opposition, even if it chooses as a medium the projected "Western Star." We sincerely hope that the new magazine may prove preëminent in ability to "uphold the moral, religious and scientific aspects of Spiritualism," and shall most heartily rejoice if an appreciative constituency of readers can be gathered, who will sustain such an effort in the impersonal and unselfish interests of truth and progress.

Cahagnet and the "Celestial Telegraph."

A correspondent, writing us from Evansville, Ind., expresses much astonishment that the above-named work, by L. Alph. Cahagnet, is not more widely known among the spiritualistic public. He says it contains, to his mind, "the most acceptable and reasonable views" he has ever met with in our spiritualistic literature. "By the aid of 'eight ecstatic somnambulists'—mediums of course, in the general acceptance of the term—this French investigator of our philosophy carried on a series of examinations contemporaneous with the first appearance of Spiritualism in America, but entirely independent of it. Our correspondent says: 'All possible objections which the reader is able to find against some of the stated facts and communications, are made by the author himself, and are cleared up and disposed of in the most exhaustive and satisfactory manner.' The work is for sale by us at this office; its title-page—which explains its contents thoroughly, and should recommend it to the attention of all interested in the study of spiritual ethics—reads as follows:

"THE CELESTIAL TELEGRAPH; or Secrets of the Life to Come, revealed through magnetism, wherein the existence, the form, and the occupations of the soul after its separation from the body, are proved by many years' experiments, by the means of eight ecstatic somnambulists, who had eighty perceptions of thirty-six deceased persons of various conditions; a description of their conversation, etc., with proofs of their existence in the spiritual world."

Spiritualism in California.

A correspondent, writing from San Francisco, in regard to the cause in that city, and on the "Pacific Slope" as well, laments, in common with the whole Spiritualistic public, the withdrawal from the field of active mediumship of Mrs. Ada Foye, whose increasing family cares have necessitated the step. The Spiritualists, our correspondent states, are thus left entirely without a public physical medium, though great hopes are entertained that Dr. Henry Slade will shortly visit them. The meetings at Lashaway hall still continue to be held; quite a number of Sunday evening lectures have also been held recently. The writer closes by stating that only a first class speaker can draw a full audience in San Francisco, and that such an one will visit the city is the earnest desire of the spiritual brotherhood therein.

"Spiritualists' Home."

The great want of strangers favorable to our cause who visit Boston, seems to be a quiet, pleasant, home-like place where, while sheltering themselves from the elements without, they may also obtain information concerning spiritual matters within—which is not the case in the majority of hotels or boarding-houses. Mrs. N. J. Andrews has undertaken to supply this need, and for that purpose has rented and refitted the house No. 46 Beach street—formerly occupied by Mrs. Weston—and hopes to meet the approbation of her guests, both permanent and transient. See card in another column.

Massachusetts State Spiritualist Association.

It will be seen by reference to a call in another column, signed by the President and Secretary, that this organization will hold its annual meeting at Elliot Hall, corner Tremont and Elliot streets, Boston, Wednesday, May 29th, morning, afternoon and evening. The election of officers, and other matters of importance and interest, will come up for consideration at the various sessions. It is to be hoped that a full attendance may signalize the event.

Music Hall Spiritualist Free Meetings.

The Committee of Arrangements announce that Addison A. Wheelock, Esq., of New York, who made such a favorable impression here in March, has been engaged to lecture in Music Hall, Boston, Sunday afternoon, May 12th. He is a very interesting lecturer.

Miss Lizzie Doten will follow Mr. Wheelock, speaking May 19th.

Rev. W. M. Fernald, a liberal Swedenborgian minister, on the third page of this issue, presents his views regarding "Our Dumb Animals," in an article which will richly repay perusal.

THE WEST.

SHE HAS FALLEN

H. T. CHILD, M. D.

TIT FOR TAT.

TAKING SIDE

The Circular, the organ of Rev. J. H. Noyes and the Oneida Community, says: "There is to be sooner or later, a grand conflict between religionists and irreligionists—between those who love and reverence Christ, and those who deny his divine character and mission. There are many indications that it is rapidly approaching. The skirmishers of the opposing forces are already engaged." It is a mistake to call it a conflict between "religionists and irreligionists," for both sides are religious, one as much so as the other; but in the other statement covers the ground, and places

TICKLING WITH STRAWS.

A "GODLESS" STATE

New Publications.

THE RADICAL for May—published at 25 Bromfield street, Boston—is filled with essays, stories, poems and notes, many of them of a very high order. It contains a literary essay—among them a lengthy notice of Robert Dale Owen, "Debatable Land"—and theology, the names of O. Frothingham, George S. Burleigh, C. A. Bartol, John Chadwick, A. W. Stevens, Caroline Healy Dall and Frank Gerry Fairfield being appended as the writers in the present number.

The MAY NUMBER OF BRAINARD'S MUSICAL WORLD, published monthly at Cleveland, O., is full of choice music and readable miscellany.

er, appropriately inscribed, to Mrs. Bowditch. The presentation speech was made by Mr. George Clair, the elocutionist, and was as follows:

contend over that "if." If the Almighty does save all who are worth the saving, he is not being we take him to be. And we had much sooner trust ourselves to him, without pledging affidavit, than to any of the Doctors. The C

street, Boston, Mass.

J. T. GILMAN PIKE,
PHYSICIAN.
Residence No. 57 Tremont street. (Room No. 5.)

BOSTON.