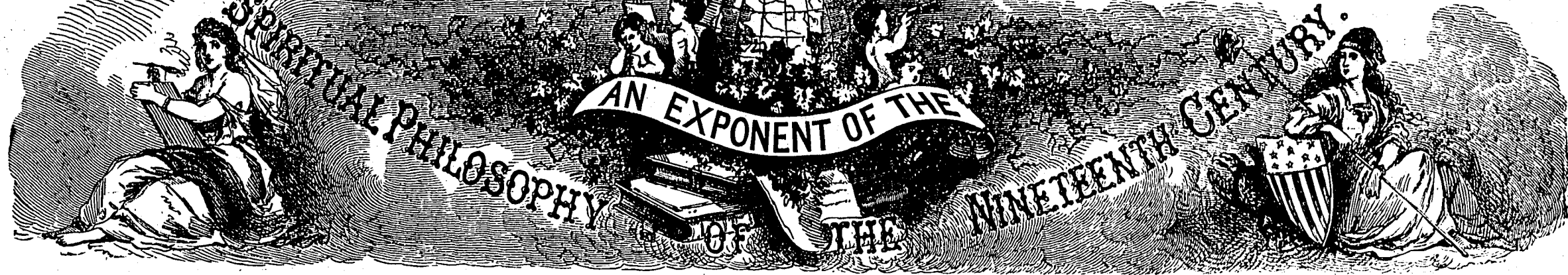


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Original Essay.

AN INTERIOR VIEW OF THE OUTER WORLD.

BY ANDREW JACKSON DAVIS.

To the Editor of the Banner of Light:

The merest mention, with becoming seriousness, of the spiritual world, suddenly envelopes the ordinary or natural mind with cloud-mists and suffocating vapors; and to such minds, who not unfrequently are great bible believers and church-members in good standing, the use of the simple term "death" acts like the drop-scene which separates the awful state of eternity from the weeping audience left in this world. Multiply uncertainty, obscurity, doubt, and anxiety one hundred and fifty times, and you obtain the composition and magnitude of that undefinable cloud of blackness which hangs over the tomb. The clearest-headed, most analytical, fairest-minded, cleanest oral teacher of the religion of humanity in the city of New York, Octavius B. Frothingham, seems to appreciate and eulogize this so-called impenetrable tomb cloud as an unspeakable blessing to mankind. It acts like a demon of danger, standing with beckoning gestures upon the brink of an unknown sea. All men hesitate before death, and most men, because of the great mystery beyond, settle steadfastly into this world, resolved to live in it as long as possible, to squeeze all the happiness possible out of it, to perform their parts as well as possible, and at last, reluctantly, to die when they must.

On the other hand, from 1747 to 1770, the most spiritually-minded, most intellectually and morally endowed, least enthusiastic, wholly devoted man in Europe, Emanuel Swedenborg, by revelations and reasonings almost innumerable, taught that the ordinary (or natural) mind in this world could experience or accomplish nothing glorious and worthy unless the spiritual world, by influx, was permitted to make itself fully manifest in the affections, will, and understanding. He made the most complete and comprehensible affirmations, by means of indispensable repetitions, of the composition of the spiritual world, its internal government, and explained what he understood to be its exact relations to the natural world and to individual men and women. The spiritual world, he insistently repeated, consists of three heavens, one within the other—the natural, the spiritual, and the celestial. The first, lowest, is the region of fraternal (or neighborly) love; the second, or middle heaven, is ruled by fraternal love, which is characterized by the love of truth; and the third, or the highest heaven, is called celestial, because it is altogether a realm of most divine love, being essentially in the love of the Lord. But these three heavens give you to comprehend only one half of the spiritual world, as Swedenborg explained it; for the other half consists of three hells, one within the other, which in every particular are exact antagonists of the heavens; instead of love to the neighbor, the inhabitants of the first hell are in the miseries of self-love; instead of being governed by love of truth, in the second hell, they exist in conflict with each other, through falsities, evil devices, and horrible practices; and in the innermost hell, instead of divine, fraternal love and essential love of the Lord, the people give themselves up to the most infernal hatreds of one another, insanities of diabolism, and indulge in the most distracting blasphemies and enmities toward the Lord, and oppose constantly whatever is celestial and heavenly.

But immediately after death every person first enters the vast "world of spirits," which is intermediate or between the three hells on the one hand and the three heavens on the other. The final destiny of each is fixed subsequently, under the freedom of the will, which the Lord everlastingly maintains, and gives to each soul at every hazard, and regardless of the cost to infinite system. Our author also discerned what he termed an exact correspondence between man and the spiritual structure—three degrees, or the natural mind, the spiritual mind, and the conjunction or subjection of the first to the second, called by him regeneration, which unfolded the third degree corresponding to the celestial or innermost heaven. In this state, or degree, the individual is conjoined to the Lord—a perfect representation of the "Essential Divinity and the Divine Humanity." Degrees, says Swedenborg, are of two kinds—discrete and continuous; neither of which can, by no possibility of intimacy or refinement, ever become the other. Thus the natural or external world is divided from the internal or spir-

itual world by the impassable barrier called "a discrete degree." It is only by influx, or "permission," that the love or life, and truth or light, of the spiritual sphere flow into the receptacles of this world.

The explicitness of the foregoing is to the end that what is to follow may be more readily comprehended by the reader.

You are aware, doubtless, that in these later days, more than one hundred years after the illuminated Swedenborg retired from the external world, a greatly modified conception of the relations of the two worlds has taken possession of the common understanding. And now it seems that even his revelations demand a further revelation; just as, by the great law of progress, all modern revelations will require the more illuminated commentaries of the seers of 1776. Receivers of Swedenborg's revelations as final statements will, I am well aware, turn from this assertion with disgust and disdain, and explain all attempted discredit of his claims as the direct work of evil spirits. But will they not sympathize with the receivers of the last book in the Bible? In 1764 Swedenborg wrote an explanation of what John meant in his visions on the Isle of Patmos—a great many hundreds of years after the visions had been experienced and recorded, not to be disturbed or changed under penalty of eternal death—which, nevertheless, Swedenborg did in a masterly manner, under the title of "The Apocalypse Explained," and which he subsequently undertook successfully to improve upon, being himself moved by the spirit of progress in 1766, when he published his superior revelations of John's revelations under the appropriate title of "The Apocalypse Revealed." And now, as an unavoidable consequence, Swedenborg's own apocalyptic utterances call for analytical commentaries. The step from what is called Apocalypse to what is really Apocryphal is so short that even the lame and halt can take it. And be it remembered that what is here said of others, our revered and most noble predecessors, we expect and hope will be as freely and truthfully said of us.

In this communication, which must not be extended, your attention is called especially only to the correspondential method of interpreting properties and qualities, with reference to their degrees and states of being. And first I remark that the method which a mind adopts instinctively, and as it were, irresistibly, as by an involuntary natural election, is to be explained in only one way, i. e., by the structure, rather than by the superficial inclinations, of the mental organization. Thus a mechanic by mental structure does not interpret the objects and qualities of nature musically; neither does a naturally religious and poetic mind see and explain things like a mathematician or scientist; but, by the force of an inherent law, each mind is bound by the necessities of its own organization and condition, to interpret what it sees and feels by a method natural to itself, but which would be arbitrary and a cruelty when forced upon another mind to which it would, by the same law, be as naturally unnatural. Take, for example, the case of Origen, the faithful Christian teacher of the third century, who in his "Hexapla," and "Octapla" rendered the meaning of the Scriptures by the most persistent and cohesive employment of the allegorical method. He invariably regarded the literal meaning as secondary. In like manner, with the same headstrong profound earnestness and logical cohesiveness, Swedenborg discerned a spiritual sense within the literal texts, and a celestial or heavenly sense hidden at the core of the spiritual meaning. Clouds, for example, denote the literal sense of the Scriptures, and the spiritual sense floats in with power and glory. Thus the Lord (or spiritual and celestial significations) is seen coming "in the clouds of heaven with power and great glory," etc.

In this place I will not introduce any of my memoranda of important explanatory conversations I have enjoyed with the illustrious author of the "Apocalypse Revealed." But I may be permitted to relate how I have taken lessons from him, for purposes of solving his method of observation and interpretation of things spiritual which are truly within the external, and to record what were the effects resultant. It is not natural to my mind to indulge in fables, in tropes, symbols, figures, hidden meanings, signs, secrets, &c.; hence whatever I did, or can do, by the "language of correspondence" must be from the effect of lessons and a determination to apply them. For a long time I practiced upon always associating in my thoughts "innocence" with the sight of the word or object "lamb," thus trying to see a quality; and reading its full significance, whenever I saw the name of an object or the thing itself. When I looked up and saw a cloud, or read the word in the Bible, I must instantly associate it with "the literal sense"; in which enormous cloud the skeptic is often wrecked, and from which one extremely rational mind evolved "one hundred and forty-four contradictions." So I must think of "strength" when I see a "lion"—of "courage" as the meaning of an "eagle"—of a "cow" as the good of "use"—of "wine" (in the Scriptures) as the "interior truths of the word"—of "bread" or flesh as "divine goodness"—and of water "baptism" as the "regeneration" of the mind, &c., &c. It was long before this method became possible for me to employ in interior investigations. But at length I could apply it, and I did on several penetrations of a city in the outer world.

Swedenborg said the spiritual world is within the natural world, as the spiritual man is within the natural man. After a long experience I agree with him perfectly; with this understanding:

That by the "spiritual world" is meant a vitalizing, governing, developing world of forces, essentially divine and omnipresent with divine love, will and wisdom. But as to the "discrete degree," I find that we must, with the best feelings, part company and walk in different paths.

One day, not long since, (but it was only one of many similar experiments) the city of New York, as it looks in the spiritual world, was subjected to the telescopic process I have already explained. You will remember that Swedenborg taught that a correspondence runs throughout the universe; that all things in the natural world (for example, in the city of New York,) have their likenesses or prototypes in the spiritual world. In a word, just here let me remark that I never could find this statement exactly true, except in the general sense—that all things spring from spiritual centres of forces and principles which are, of necessity, dwelling within the outer forms and worlds which are visible to the bodily eyes.

But this is what was visible to the inward organs of vision: I beheld a city of living, throbbing, rainbow-tinted beauty. The streets and the buildings on either side, the trees in the parks, the water flowing through the pipes, the very air—all was perfectly represented, down to the minutest detail, as plainly as any of these things ever looked to my external eyes. I could see the shape and location of furniture in the rooms everywhere, and the appearance of the occupants, and their situation and circumstances, whether sick or well, whether rich or poor; and often I could even discriminate as to the color of their garments, but especially the affections and thoughts which were occupying their feelings and brains and time. It was like stripping New York of its material vesture, peeling off its coating of shell, so to speak, and viewing its actual, vital, spiritual existence. Even after so much of this kind of experience, I could hardly guard my mind from believing and my soul from exclaiming: "Why, truly, this is New York in the spiritual world!" That is to say, it was so difficult to keep faithfully to the fact, which for the time was totally obscured and forgotten, that what I was witnessing was actually and locally within the familiar city on old Manhattan Isle.

But I must apply my acquired method. Therefore the people in the streets and stores, in the saloons, hotels, habitations and hospitals, began to assume appearances according to their ruling loves, desires, qualities, conditions and occupations. It would consume pages to relate what I saw in particular instances. One gentleman's shoulder was loaded with the head of a certain horse, upon which his thoughts and affections were set; another presented the face and head of a lamb, although he was awaiting the day of execution for a crime "proved" against him; another's right arm and hand looked like a vicious serpent; a blackbird rode on the head of a gentleman high in office; a man seemingly great in control wore a dog-collar around his neck, with the initials of his office engraved upon it; a handsome-faced man in a beautiful residence had the hind legs and hips of a goat; a quiet, very modest person, in a great store, had the bust of a lion; a ministerial looking man walked like a beetle, which was an Egyptian symbol of the world; a splendid ram's head surmounted the face of a public character, which corresponded to intellect and pride, destitute of love and good will; a medical gentleman carried a dove upon his shoulder, which meant pure affection, while another doctor had the facial expression of a night-hawk; and yet another wore upon his bosom the image of a wolf; a lady, beautifully organized, was covered with sores and repulsive colors; a very ordinary appearing woman had the most attractive crown of white lilies upon her brow; a procession of persons intent on deeds of charity for the sake of their faith, looked like a flock of ravens; a cluster of thorny vines enveloped the head of a dealer in cheese and butter; a man in the attitude of prayer, in a church, had the top of his head covered with a cap of gold coins; a dealer in gold and silver was all over perfectly black except his hands and forehead; another man, in the same place, had a few violets and the most beautiful tiny flowers growing out of his shoulders, showing that it was only the force of circumstances that made him a money-changer—his affections and aspirations being far different. And thus I examined the city of New York as it is in the spiritual world, leaving, as you may well imagine, hundreds of thousands of important observations unrecorded. It was a city of lights, clouds and colors. But it is not true that the internal or spiritual city is separated from the external or natural city by a "discrete degree"; for in very truth the outer is not only an evolution and continuation of the forces and principles and individualities within, but it is through and through one and the same, a legitimate growth from seed to shell, from the prime causes invisible to the full-blown effects which constitute, in totality, what is commonly called "New York." And yet, if you will adopt the correspondential method, the acoustical your thoughts to think through pictures, allegories, symbols and secret signs, it becomes as easy a "second nature" to look into the internal city and see it to be what, alas! it is too truly a shell, where the spirits (the citizens) are in the evils of selfishness, in opposition to the "good of truth," refusing to accept truth itself, and persisting in living in antagonism "to the love of the Lord," which makes the most wretched hell that Swedenborg's insight brought to the understandings of mankind; and it is my conviction that Swedenborg was not often enabled to employ the faculty of clairvoyance, but instead, that it was his belief (as it was his experience) that when the spiritual degree of the mind is opened and conjoined with the spiritual world, which is within the external or natural world, whatever by impression or by correspondential interpretation forced itself, as to its qualities and uses, upon his understanding and into his will, became thereby and fixedly a vision of heaven or of hell, even in detail, as I have illustrated by what was distinctly visible in the interior of New York.

Orange, N. J., Dec. 29th, 1876.

Free Thought.

The Persecution of "Spirit-Mediums" and Other Witnesses of the "Truth," in the Past, Present and Future.

To the Editor of the Banner of Light:

That the immediate future, like the present time, is to prove an era of severe persecution to "spirit-mediums" from both within and without the spiritual ranks, especially those used by the unseen world for healing of diseases and "materialization" of spirit-forms, I think there can be little doubt, and I have thought that a recurrence to what God's witnesses for the truth, in the past—whose presence the world has never for a moment been deprived of—have been, always from the commencement of the Christian era, subjected to, might prove a stimulus to those of the present day to persevere in their devotion to their spirit-guides, and, through them, to the great unknown God or Power that controls all things.

To begin with the heavenly inspired Jesus of Nazareth, we find it recorded that, during the exercise of his mediunistic mission, he was, as a general thing, "despised and rejected" by the learned and clerical classes of Judea, and finally subjected to a slow and painful death on the cross. So, too, with his immediate disciples, who were sentenced to prison, torture and death at the hands of priest and potentate for like cause that consigned their elder brother and counsellor to crucifixion.

Again, when, in spite of persecution, the new faith spread throughout the Roman empire, how many thousands, nay, tens of thousands of innocent mediums and other witnesses for the truth were cast to wild beasts and exterminated by torture, fire and the sword, simply for remaining faithful to their divine missions, spiritual gifts, and convictions. So, too, in the dark ages that followed after the papists had obtained, through craft and imperial decree, the pontifical seat of the pagan Pontiffs of the empire, who can number the millions of faithful mediums and witnesses of truth that were hunted like wild beasts and destroyed by every species of torture and death that their priest-directed enemies could devise?

But to bring religious persecution down to still later times—it might seem that our sorely afflicted mediums might best receive encouragement under their persecution, in contemplating the sufferings that were endured by the early Quaker mediums at the hands of the *Lankesters* and *Flowers* of the time, who were in their malice and blindness then, as now, seeking to crush out of existence the inspired instruments of the angels, that they might stay the great spiritual influx which was renewed in the person of George Fox and his disciples about the middle of the seventeenth century.

Wm. Sewell, in his most reliable "History of the People called Quakers" (a quarto of some 800 pages), inserts a petition from the Society of Friends, or Quakers, to King James the Second, wherein forty counties of the kingdom are named, in the different prisons of which, no less than fourteen hundred and sixty Quakers were then immured. The petition was delivered the "3d of the first month (March, old style), 1685." The prisoners consisted of men, women and children, many of whom had been dragged from their meetings for worship, and thrust promiscuously into dens and dungeons that had not been cleaned for years, and in which the filth and mire were sometimes shoe-deep. And yet, such was the love and devotion to each other evinced by the Quakers, that in cases where the weakly and sick were in a dying condition, individuals went to the authorities and petitioned to be allowed to become their substitutes in prison, that their friends might escape death. In fact, very many men, women and children died under these hardships and exposures. George Fox was repeatedly cast into such filthy jails, where in the aggregate he lay for years, ultimately to the destruction of his health. As a sample of these dungeons, take the following modified description (for it is too horrible to relate in full) of Lancaster jail, given by Fox himself, whose veracity is unimpeachable:

"This place was so noisome that it was observed few who went into it ever came out again in health: for there was no house of office in it, . . . (and the filth) that had from time to time been put there had not been carried out for many years; so that it was all like mire, and in some places to the top of the shoes, and the jailer would not suffer us to cleanse it, nor let us have beds nor straw to lie on."

What follows is too dreadful to relate, and I must refer the reader who is curious to learn the facts to page 162, vol. 1st, of Sewell's History.

The treatment of the early Quaker mediums was worse, if possible, in Boston and its vicinity than in England. As before related in a previous article, four of them were hanged on Boston Common, whilst many others were repeatedly imprisoned, put in the stocks, scourged, mutilated, and otherwise abused. Sewell relates that "W. Brend, a man in years, was put in irons (in Boston), with neck and heels so close together that there was no more room left between each than for the lock that fastened them," and was thus kept for "sixteen hours." The next morning the jailer "took a pitched rope about an inch thick, and gave him twenty blows over his back and arms with as much force as he could, so that the rope untwisted." He procured another rope that was "thicker and stronger," and although Brend had tasted no food for "five days," the inhuman jailer beat him again with the "pitched rope on his bruised body, and foaming at his mouth like a madman with violence laid four-

score and seventeen more blows upon him," as other prisoners who were present told. Brend's back being shielded only by a thin serge easock, was "bruised and black, and the blood hanging as in bags under his arms, and so into one was his flesh beaten, that the mark of a particular blow could not be seen, for all was become as a jelly." After this Brend lay insensible for some time, "till at length a divine power prevailing, he broke through death, and the breath of the Lord was breathed into his nostrils."

It would seem from the following sentence and order that there must have been a "vagrant act" (such perhaps as Dr. Slade was convicted under recently by *Flowers* in London) existing in New England:

"To the constables of *Dorset, Hampton, Salisbury, Newbury, Dorset, Ipswich, Weymouth, Lynn, Boston, Roxbury, Dedham*, and until these vagabond Quakers are carried out of this jurisdiction," [which reached in those directions eighty miles] "you, and every one of you, are requested in the king's majesty's name to take these vagabond Quakers, Anne Coleman, Mary Tompkins and Alice Ambrose, and make them fast to the cart's tail, and driving the cart through your several towns, to whip them upon their naked backs, extending ten stripes upon each of them in each town; and so, to convey them from constable to constable, till they are out of this jurisdiction, as you will answer at your peril; and this shall be your warrant."

RICHARD WALDEN.

At *Dorset*, dated December 22d, 1662.

The method of whipping was as follows:

"Now in a very cold day, the Deputy Warden at *Dorset* caused these women to be stripped naked from the middle upward, and tied to a cart, and then whipped them while the priest looked on and laughed at it."

Again, the General Court of Boston ordered two children (a boy and girl) of Lawrence and Cassandra Southwick, for "absenting themselves from the public ordinances," to be sold "at Virginia or Barbadoes," to pay the fines levied on them for the said offence, their parents having already been plundered of everything.

Sewell relates numerous instances wherein the Quakers in New England were imprisoned, scourged, had their ears cut off and their tongues bored with a hot iron, to say nothing of the hanging of Mary Dyer, William Leddra, Marmaduke Stevenson and William Robinson, on Boston Common.

The Governor's counsel hesitating to pass sentence on one of these doomed Quaker mediums, (I think William Leddra,) Gov. John Endicott flew into a violent rage, and condemned the prisoner to be hanged on his own responsibility.

He also narrates the sufferings of John Philly and William Moore, who were apprehended in or near Presburg, in Hungary, where they were traveling on a religious mission, and had in their possession some forbidden books. The order came that they should be racked to know their intent. "And then the hangman, according to order," (says William Moore,) "put on an iron screw hard upon my thumbs and bid me tell out." Then he slackened them and screwed them harder again; but that not availing, he was commanded (by the Inquisitor) to proceed further, and so he tied a small cord about my wrist behind my back, and drew me up some degrees on the ladder, and tied my hand to one of them; and another cord about my ankles, with a battel of wood between my feet, lifted up my body quite from the ladder, and at the first pull my left arm gave a pretty loud crack out of joint, being shorter tied above that wrist; then he was bid to put it in joint again. . . . In the meantime I was so racked, that my chin was so close to my breast, and closed my mouth, that I was almost choked and could not well speak any longer, and I should not wish any should experience how painful it was, and yet they would be questioning me."

John Philly was subjected to like torture. After this, "they caused iron shackles to be put on our hands; and though they were so little that I was forced to cry out, by reason of the extremity of pain, yet with force they thrust on the lock and beheld it with joy." In this condition they were placed in a hole where "we had scarce room to put our feet without touching the Turks, whose feet were in the stocks, and hands in irons, and necks and feet in iron bands tied to the wall with strong chains. Afterwards the priests, being drunk at their feasts, sent for us to examine us further, and one of them said, 'They could not believe but that John was a preacher, for an husbandman could not answer so readily.' And one of the chief of them told us that they had several instruments of cruelty which they could also let us taste of; that they could burn men under their arms, and put hot iron or copper plates upon their breast; and he also told us that we should be sent down into Hungary to be burned."

Returning to England, let us see the state of persecution that prevailed in London in 1662, "where (says Sewell) desperate fury now raged; though it was not in the chief city alone the Quakers, so called, were most grievously persecuted; for a little before this time there was published in print a short relation of the persecution throughout all England, signed by twelve persons, showing that more than four thousand and two hundred of those called Quakers, both men and women, were in prison in England, and de-

"I have seen it recorded that on an occasion when a ship-load of Quaker Spiritualists were expected to arrive on the New England coast, Cotton Mather, the most pious of all the Boston Puritan divines of the *Infant* domination order, recommended that his parishioners should sit out a crabber to capture the Quakers, and send them to the West Indies and sell every man, woman and child of them to the planters for rum and sugar; who would thus, as he suggested, be made ship-ally to rebound in the glory of God and the great profit and comfort of his faithful servants on earth. I think a vessel was fitted out for the purpose recommended by that holy man, but it failed in accomplishing its beneficent intent. It would seem that Lankester, Donkin and Flowers have intercepted two Spiritualists on the way to Russia with a somewhat similar object."

noting the number of them that were imprisoned in each county, either for frequenting meetings or for denying to swear, &c. Many of these had been grievously beaten, or their clothes torn or taken away from them, and some were put into such stinking dungeons that some great men said they would not have put their hunting dogs there. Some prisons were crowded full, both of men and women, so that there was not sufficient room for all to sit down at once; and in Cheshire, sixty-eight persons were in this manner locked up in a small room—an evident sign that they were a lawless people, that would not make any resistance or use force. By such ill treatment many grew sick, and not a few died, for no age or sex was regarded, but even ancient people of sixty, seventy and more years of age, were not spared; and the most of these being tradespeople, shopkeepers and husbandmen, were thus reduced to poverty, for their goods were also seized for not going to church (so called) or for not paying tithes. Many times they were taken to the prison on cold, nasty ground, without being suffered to have any straw, and often they have been kept many days without victuals. No wonder, therefore, that many died by such hard imprisonments as these.

At London, and in the suburbs, were about this time no less than five hundred of these called Quakers imprisoned, and some in such narrow holes that every person scarcely had convenience to lie down, and the felons were suffered to rob them of their clothes and money. Many that were not imprisoned nevertheless suffered hardships in their religious meetings, especially that in London by the name of *"Bible and Morals."* Here the trained bands came frequently, armed generally with muskets, pikes and halberds, and conducted by a military officer, by order of the city Magistrate, and rushing in in a very furious manner, fell to beating them, where by many were grievously wounded; some fell down in a swoon, and some were beaten so violently that they lived not long after it. Among these there was one John Trowel, who was so bruised and crushed that a few days after he died.

Notwithstanding the horrible abuses that the harmless Quakers were subjected to, their principles and faith spread so rapidly in England, in spite of the vagaries of some of their mediums, that a very large proportion of the population—especially in the northern counties—became imbued therewith, and so remained until after they became organized into a creedal religious body (ostensibly to preserve order and silence erratic mediums) under the name of *"The Society of Friends,"* soon after which period they commenced to decrease in numbers continually, even to the present day, when there are not probably as many Quakers in the whole world as there were in the latter part of the seventeenth century in Yorkshire alone (of which it would be hard for Spiritualists to take note).

It is true that through the influence and co-operation of the three professions, viz., Doctors of Medicine, of Divinity and of Law, the first named have succeeded in several of the States in getting laws enacted making it a penal offence for spiritual mediums to administer to the sick, the blind, the halt and the lame, after the manner prescribed and practiced by Jesus and his apostles.

But still, how far does any punishment they can inflict on the mediums of to-day fall short of what those of like order were subjected to less than two centuries ago? With all their malice and spite, in the present advanced state of society the most enemies of angel ministry can do is to subject their instruments to a few months' imprisonment, with or without hard labor, in comparatively comfortable prison apartments, or mangle them in a fine of some fifty or a hundred dollars! Compare these inflictions with those that thousands of men, women and children who stood faithful to their principles, formerly had to undergo in England, America and elsewhere, as described in Sewall's History, and many works of the early "Friends," or Quakers, and they sink into insignificance.

Even in our own country, so late as the year 1748, the Allopahs of Virginia, aided, no doubt, by the D. S. and L. S., as usual, got a law enacted by the Assembly of that colony that "any negro or other slave preparing or administering any medicine whatever, shall be adjudged guilty of felony, and suffer death without benefit of clergy."

It is true that the persecuting laws that have recently been enacted against mediums and other unlicensed healers, practically condemn thousands to untimely deaths; but then, these are, for the most part, patients who suffer that penalty voluntarily at the hands of the allopathic doctors, instead of those of the State executioner or hangman, as was but a century ago the case in Virginia in regard to the "negro and other slave" healers. Under the ameliorated conditions let our mediums, then, take courage, and remain faithful to the guidance and instructions of their guardian angels; and in spite of all the attempts of foes, whether from within or without the spiritual ranks, to cajole, bribe or frighten them into betraying their sacred trusts, they will yet triumph over all opposers.

Thomas R. Hazard.

INFINITY vs. FORMS, CENTRES, &c.

To the Editor of the Banner of Light:

In "Stellar Key to the Summer Land," in "The Macrocosm," and in "Art Magic," we are taught, substantially, that there is a Grand Central Sun, or Sphere, in which resides the power that originates and controls all that exists external to itself. Shall other suns and systems, constituting the Grand Universe, revolve around it as the absolute centre?

A. J. Davis (pages 24, 119, &c.) holds that the physical universe is spheroidal in shape, having a sort of vortical motion, or circulation, from the centre outwards, to the periphery, and from the circumference inwardly to spiritual primates. Fishburne (page 40, and elsewhere) teaches that "it has centre, circumference, form and limits." "Art Magic" asserts that this Grand Central Sun is God. Now what are we to understand from these teachings of our Spiritualistic cosmologists? Is there a centre to absolute space?

If not, and Deity is co-extensive therewith, how can Deity be centralized, or in any way localized? If it is meant that Deity acts only in this centralized spheroidal, limited, physical universe, but in unlimited external space simply exists, we ask, is Deity existence possible without life, or life without action, or action without an object? If words are even approximately definable, and centre and circumference, form and locality have any fixed significance, will some one among your many mentally profound contributors throw their celestial light in that direction, and show us what relationship exists between them and Omnipresence and Infinity. Also, why, if the human soul was individualized and sent forth an outflow from this centralized Deity, at some point in past duration, it may not end its inroad at some point in future duration, by being absorbed in its identity, and lost in the great reservoir and fountain whence it came? E. D.

Williamsport, Pa., Jan. 8th, 1877.

GAUN NAME.

BY ALEXANDER M'LACHLAN.

Oh, dry the salt tear frae thine e'e, Mary,
Oh, dry the salt tear frae thine e'e,
And look not so sadly on me,
Oh, look not so sadly on me,
There's a wee that'll be the day, Mary,
There's a wee that'll be the day,
They'll all like the wind pass away, Mary,
They'll all like the wind pass away, Mary,
It's no me that's doin' a'ava, Mary,
It's no me that's doin' a'ava,
It's but the worn clay drappin' aff, Mary,
It's but the worn clay drappin' aff, Mary,
It's but the auld house gaun to fa',
It's but the auld house gaun to fa',
It's but the caged bird gettin' free, Mary,
It's but the caged bird gettin' free, Mary,
That soon will soar singin' awa',
That soon will soar singin' awa',
It's no me that's doin' a'ava, Mary,
It's no me that's doin' a'ava,

This timent's gaun to deav, Mary,
This timent's gaun to deav, Mary,
I feel as it warms to me, Mary,
I feel as it warms to me, Mary,
I weary to win away hame,
I weary to win away hame,
Oh, sweet shall our meeting be there, Mary,
Oh, sweet shall our meeting be there, Mary,
Nae sigh o'er the sorrowfu' past,
Nae sigh o'er the sorrowfu' past,
The hame where the heart's never sair, Mary,
The hame where the heart's never sair, Mary,
And wrang as a' heart's at last.

And there we'll be ye again, Mary,
And there we'll be ye again, Mary,
The fields will forever be green,
The fields will forever be green,
And nae lang regrets o' our ain, Mary,
And nae lang regrets o' our ain, Mary,
And death never end the scene,
And death never end the scene,
I've thought wif me ye canna see, Mary,
I've thought wif me ye canna see, Mary,
I feel the firm grip o' a hame,
I feel the firm grip o' a hame,

The dear ones that left us langsyne, Mary,
The dear ones that left us langsyne, Mary,
Ah, left us our wearyfu' lane,
Ah, left us our wearyfu' lane,
But never were out o' our ain, Mary,
But never were out o' our ain, Mary,
Are a' comin' round me again,
Are a' comin' round me again,
Ah! there's our ain Willie and Jean, Mary,
Ah! there's our ain Willie and Jean, Mary,
And wif them a' bright shining train,
And wif them a' bright shining train,

Wha say through the air they're comin', Mary,
Wha say through the air they're comin', Mary,
Ye winna be left a' your lane,
Ye winna be left a' your lane,
Then dry the salt tear frae thine e'e, Mary,
Then dry the salt tear frae thine e'e, Mary,
And look not so sadly on me, Mary,
And look not so sadly on me, Mary,
Oh, look not so sadly on me,
Oh, look not so sadly on me,
The grief that is turnin' grey, Mary,
The grief that is turnin' grey, Mary,
Nae doubt for some good is designed;
Nae doubt for some good is designed;
T'will all like the wind pass away, Mary,
T'will all like the wind pass away, Mary,

"T'will all like the wind pass away, Mary,"

The Reviewer.

"GHOST LAND."

To the Editor of the Banner of Light:

Each page of that air of romance, that spirit of chivalry pervading "Ghost Land," (recently announced as upon your shelves,) and which would render it one of the most fascinating books of the day, the weird teachings of this marvelous work, the more impressive features of its elegant phrases, the fearfully startling phenomena it offers for our acceptance, its unravelling of the mystic thread of life, its tempting and inviting peerings behind the waving drapery of the shadowy to come, its *l'air de armorial* ensigns in the heraldry of ghost land, have all their worth resting upon an affirmative answer to one question: Is the author to be believed?

In the first place, European gentlemen and ladies (and I regret that these italicized terms are not better understood in this country,) are not in the habit of falsifying. In Europe, a gentleman's word is a sacred thing; indeed even an Arab or a Turk (almost despised by a Christian), if he pledges you his word, you may depend upon him. Secondly, no motive that I can discover could prompt the author of this anonymous production to give a solemn assurance that his statements are truths, if they were not in reality such. Thirdly, the edifice, long known in these United States as one of the most gifted, the noblest, purest minded of her sex, adds her testimony to such that is recorded in this unique "revelation of ghostly riddles"—the testimony of an eminent seeress, the testimony of a woman of the highest of knowing well the distinguished "Unknown" whose work is before me; who had the great pleasure of being sometimes a partaker in the scenes painted so luminously in the work she so ably edits; who has had also, independent of what the Chevalier de B. has been pleased to portray as having passed before his own eyes, visions that substantiate some of the most formidable of the Chevalier's statements.

The Chevalier de B., the fictitious name given to the author of "Ghost Land," was by birth and education a gentleman of much distinction. A diplomat of the Austrian empire, a natural medium, a soldier in India by choice and the force of circumstances, he had many means of acquiring information of an occult character, as well as familiarizing himself with the various phases of humanity, which very few others have possessed. At one time, under the influence of a profound occultist, a professor in the college where he was being educated, he saw, or seemed to see, that he was a soul loosed from the body save by the invisible cord which connected him with it; also, that I was in the realm of soul, the soul of matter; and that as my soul, and the soul-real force which I had now entered, was the real force which kept matter together, I could just as easily break the atoms apart and send forth them as one can put a solid body into the midst of water or air.

But may not this have been a dream? I refer Christians to the Bible: "I was in the spirit on the Lord's day," etc., etc. And what the Chevalier further saw in one instance agrees so well with what Swedenborg will tell us of the world, that few of our author's words: "Now I became clear to me that one set of actions produced horrible deformities and loathsome appearances, whilst the other set of actions seemed to illuminate the soul aura with indescribable brightness, and cast a halo of such beauty and radiance over the whole being that no man in particular, and no woman, could be as soul in the light of his own life and pure emanations, like a perfect angel." In view of what was thus shown to him of character, he adds: "I feel confident human beings" (knowing what he knew) "would shrink back aghast and terror-stricken from crime, or even from bad thoughts, so ludicrous to they show upon the face, and so full of horror, in the light of the sphere becomes that is charged with evil."

And did my author love the fair, the angelic Constance? Their souls certainly beat in sweet harmony for a brief period. Tarnished perchance by contact with erude, with vile materiality, her pure, her beautiful soul must have, in its early flight, found a home with some kind angel. Her words to Louis, shortly before her departure, have all the perfume of innocence, all the glowing force of one who communes with the secrets of nature.

Now of the "astral light"—do we know anything of it? I am morally certain that Spiritualists generally are wholly ignorant of the possibilities of spirit growth, of spirit capacity, of spiritual knowledge within their reach, as they are unmindful of the link which connects their own material with their spiritual nature. The Chevalier de B. says: "The spectral forms of the long ago are indelibly fixed in the 'astral light,' which is the spiritual atmosphere of the universe; and what soon can pass amidst these scenes where these thronging phantoms most abound, without perceiving, through the rifts and rents of matter, the myriads of forms which hang on the gallery-walls in an imperishable world of spiritual entities." Later he says: "Even the many flashes of warlike light, irradiated as they were, too, with intelligence, which had appeared in the semblance of the beautiful Constance, I had been taught to regard as subjective images only, projections from my own fervid imagination, taking shape in the 'astral light,' where the impressions of all things that ever had been, remained imperishably fixed. And after having further visions, including his own past

life indeed, there ineffaceably inscribed, he is led to exclaim: 'Oh Heaven, keep our earthly record fair!'"

The "astral clothing" is the element which the Hindoo and Arabian ecstasies termed *Agaya*, and is evidently analogous to the "spiritual body" of the apostle Paul, and the "astral spirit" of the Rosicrucians. And the Vedas teach, as do the Platonic, that the soul is enveloped in a vehicle of pure ether, *sikhana-sarira*, a finer body. And is not this, too, the small flame of Atma of the Brahmins? "By this light," says Howitt, "they come to see Brahma himself. Atma reveals the form of Brahma in a light a hundred times greater than that of the sun. In this sublime condition all things become visible to them—the past, the present, the future." In *Asiatic Researches* (v. ix, p. 200) is this: "The Jainas conceive the soul (*Jiva*) to have been eternally united to a very subtle material body, or rather to two such bodies, one of which is invariably, and consists (if I rightly apprehend) of metaphysical matter, and the other of the mind; the latter is visible, and is composed of its passions and affections." The Chevalier de B.'s experience in respect to the wonderful forces within the reach of every good, patient, thoughtful individual, within the realm of the soul in fact, is worth a hundred times the pecuniary cost of his book—to those, perhaps, I should add, who have the time and power to think, or more properly, reflect.

Now a few words about the elementaries. I know three or four persons who have seen the elementaries; and the Baroness Von Vay, of Rudla-Pesth, Hungary, has written some of her most charming pieces respecting them as she has encountered them—commenced with them as with veritable mortals; gentle fairies of the wood and the stream, who looked up to her as a great goddess; little sprites without conscious souls, "animated indeed by will and some share of intelligence, still possessing no concrete, self-conscious principle of being, sufficiently developed to enable the spiritual essence which composed them to become individualized, and retain a recollection of its past, or a personal consciousness of its own identity." (*Art Magic*, p. 87.) Again: "The elementaries are neither wholly spiritual nor entirely material in substance." The Jewish Cabala teaches that there are spirits who live in the elements. They are termed *seraphim*, and occupy a position between men and the lowest condition of fallen ones, or evil angels. And it is of vast importance that all who think they are holding communion with their departed friends should know something about these elementaries. "We have already intimated," says the Chevalier, "that mischievous elementaries, who have not the sphere of good, are ever ready to respond to the summons of nature's power to their own, yet higher in the scale of creation than themselves. We repeat that these beings are potent in the particular realm to which they belong, and can help wicked mortals in wicked purposes." Prof. von Marx well remarks, "The elementaries are ever ready to be traced to the elementaries." The Chevalier de B. further says that the theory of ancient magians and medieval mystics will be found in accord with what he has stated concerning the existence of these strange beings. In the "Rosicrucians" we read:

"Wednesday is the day for turquoise, sapphires, and all the precious stones that seem to reflect the blue of the vault of heaven, and that imply the lucid azure of the supposed spiritual atmosphere, wherein, or under which the Rosicrucian spherules dwell—those elementary children who, according to the cabalistic theory, are always striving for intercourse with the race of Adam, seeking to share his passions, his joys, his sorrows, which have been denied to them." And the Rosicrucians call the intelligible world Macrocosmos. They distribute it into three regions, which they denominate the Empyrean, the Etherium and the Elementary regions, each filled and determined with less and less of the fixed celestial fire. These regions contain a numberless multitude of nature, or angels, of a nature appropriate to each—(*Denning's Ros.*, p. 202.)

But I have not yet touched upon the most absorbing, and to many it will be the most important feature of "Ghost Land"—the mysteries of the Brotherhood. These mysteries involve all that is of magic, though in their nature different from the magic of the occultists, and are ever ready to respond to the summons of nature's power to their own, yet higher in the scale of creation than themselves. We repeat that these beings are potent in the particular realm to which they belong, and can help wicked mortals in wicked purposes. Prof. von Marx well remarks, "The elementaries are ever ready to be traced to the elementaries." The Chevalier de B. further says that the theory of ancient magians and medieval mystics will be found in accord with what he has stated concerning the existence of these strange beings. In the "Rosicrucians" we read:

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hays after the occurrences herein recorded took place. May the accomplished editors live long to give us many more of such charming productions.

As to its mechanical execution, it is all that good taste and a love of the beautiful could suggest. G. L. DITSON.

Spiritual Phenomena.

IS SPIRIT MATERIALIZATION A FACT?

BY H. WESTON.

To the Editor of the Banner of Light:

It is with much pleasure that I have noticed the promptness with which your many correspondents have shown in coming forward with the well observed facts of Spiritualism as manifested in the presence of Dr. Slade. The course you have pursued in granting the opportunity for so many to attest to the truth of the manifestations witnessed in his presence, is truly commendable. I have had an extensive experience with this remarkable medium, and could contribute much toward filling your space with descriptions of what I have seen; but as you have already devoted your columns so freely to the subject, I will only ask the privilege of briefly describing one particular séance, in which occurred a manifestation which I never have been duplicated by your many correspondents.

I would state that as regards slate-writing, I have had messages written in almost every possible position, such as when the slate was upon the top of the table, no person touching it, or under the table, holding it myself by the corner, and in several instances while the slate was resting upon the top of my head. In all these instances the communications were from individuals whom I had known in earth-life, each presenting the strongest evidence of characteristic peculiarities.

But in the one I am about to describe I not only had the writing but saw the hand which wrote it. We were sitting at the table, at six o'clock on an afternoon in August, in sufficient light to read any fine printed sheet. We were talking upon the subject of Spiritualism generally, when suddenly Dr. Slade was entranced by Owasso, an Indian who often controlled him. After discussing some ten minutes on the various manifestations, he said he was about to afford me a test which was not often given. He requested me to take a sheet of paper from the table and place it upon a book, and then put the book on my knees, moving away about a foot from the table so as to give a good view of the space under and around the same. He said a real materialized hand should appear and take the pencil from off the top of the table, and in full view proceed to write on the paper. I did as requested, and to my surprise the hand appeared and acted exactly as promised, and remained in full sight about ten minutes, filling the entire page of foolscap with fine writing. It was well written, in the form of blank verse, and a finely expressed tribute to the subject of Spiritualism in its various forms of manifestation. Had it not been destroyed in the great Boston fire, I would reproduce it here. The well-known name of the author was appended, thus giving me all the proof I wanted of its truthfulness.

After the writing was finished, the hand left my knees and appeared on the top of the table, with the pencil in full view, then dropped it and disappeared. It was a well-formed hand in every particular. I could distinctly see the veins and lines, as well as the nails. The motions were perfectly natural, but not as rapid as mine. During the entire ten minutes my eyes scarcely left it, except to glance at the Doctor, who was unconscious, and so remained until the whole affair was over.

There was a space of at least ten inches between the hand and the edge of the table, thus enabling me to satisfy myself that there was no wrist or arm to be seen attached to the hand. Now it would seem needless to affirm that the above occurrence took place under absolute test conditions, since

1st. The room was light enough to read fine print.

2d. There was not a particle of that kind of spirit present (alcoholic) hints as to which Justice Flowers dragged into the Slade examination with such unbecoming levity.

3d. I was perfectly cool and self-possessed. I had two good eyes, which have never needed artificial help. I am fully skeptical enough, but determined to give fair play, and am willing to comply with any reasonable conditions imposed by the spirits.

Thus, without the slightest embellishment, have I related the facts as they occurred. And now I would ask our skeptical friends, What are you going to do with such testimony as this? Suppose one were on trial for murder, and the witness could testify to actually seeing the knife held by the prisoner as he gave the fatal blow! I feel justified in saying that not one person in fifty who has been strangled to death in the last century has been convicted on evidence of so conclusive a character. Why is it that so much more evidence is required to prove the continued existence of a human spirit than to obtain a lawful pretext to strangle that spirit out of its physical body? "Consistency, thou art a jewel."

Thank God that Spiritualism to-day, with all the frauds which have been perpetrated in its name, with all the misrepresentation and misinterpretation which has been laid at its door, stands on a firm basis of facts. Beneath all the debris on the surface is flowing a mighty stream of truth, subservient only to the great Master Mind of the Universe. Then we can afford to work and wait, for the time is not far distant when the cause shall cease to be the target of venomous sarcasm and skepticism, and its true and faithful adherents shall be honored and respected by all.

Boston, Mass.

TEST CONDITIONS.—English Spiritualists are discussing the question of test conditions, and attempts are being made to devise some conditions that will be absolute—that is to say, such as would render deception on the part of the medium impossible. The British National Association, through its committee, report one test which is designed to allow of almost every class of physical manifestation taking place while it is applied. It consists simply of an effectual means of confining the wrists of the medium; instead of tying the wrists with tape or cord, a soft gauze is put over each wrist, and each gauze is faced close to the skin, just as one would place a pair of boots. The hands of the medium are placed behind his back, and the two gauntlets are held within two or three inches of each other by a short piece of tape strongly sewed to them. This piece of tape is sometimes tied to the back rail of the chair.

HOW THE WORLD MOVES.

BY PROF. S. B. BRITTON.

Long ago it was the custom to speak very reverently of the "Learned Professors," the first and most important of which held the immortal interests of mankind in its hands. The doctrines of the innate total depravity of human nature; the sum of all diabolism in one terrible personality; and the endless and aimless suffering of reprobate infants were regarded as among the most essential elements in a true system of divinity. Of course no normally constituted mind could ever discover any divine attributes in such a system; and hence all natural men were freely delivered over—with "a thorn in the flesh," the messenger of Satan to buffet them"—to the fierce ordeal of an intense and endless combustion.

And when ignorance was bliss, how much of science was there in medicine; and how did men's bodies fare in the hands of the doctors? The constant bleeding, blistering, burning the quick flesh in actual cautery, vomiting, purging and stupefying until sensation, voluntary motion and consciousness were suspended, was dignified by the title of the *"Healing Art!"* True, there was little art and less science in that crude and semi-savage method; and still less of healing as the result of its practice. Thus the masses resigned their souls to the keeping of the priesthood, and gave their bodies unreservedly into the hands of the doctors; and then they imagined that they were strongly fortified against the causes of disease and the wiles of the devil.

The common mind was veiled in ignorance, and its faculties inactive, except on a low and sensuous plane. The shadows of the Dark Ages still lingered on the loftiest summits of the moral world. The people were chilled by an unnatural and frightful rigidity. Men were slaves to misred masters. By fearful denunciations and anathemas, by the penance of fasting, flagellation and chains; by fiery demons barking at their heels, the motley crowd was driven into heaven. There was no independence of thought and freedom of choice involving the higher prerogatives and functions of reason and moral responsibility. Superstition held a cruel scourge of corruption, to lash the millions made criminals by slavish fear and too much conscientiousness. And so the pious bigot learned to scowl, and hate his fellow-man.

But with the revival of letters there came a restless spirit of inquiry that solved many problems; that unveiled the mysteries of ages, and removed the mask from great frauds and subtle depravity. Like an unquenchable fire it consumed the rubbish of centuries. The light shining in darkness illuminated many nations. It produced amazing results in the overthrow of hoary despotisms and the modification of all systems of material and moral philosophy. The crimson lights and lurid phantoms went out silently as a conquered enemy folds his tents and disappears. There was a pause in the old stage business, and melodramatic thunders died away. Then those who watched "the signs of the times" saw through

"The fretted clouds, the messengers of day." And then the scenes were shifted for the new drama of Modern Civilization and Progress. *Tempus omnia recusat;* and we may add, *"Time changes all things."* It was Lord Bacon who said, "Time is the greatest innovator"; and all along the ages—in bold and startling characters—we trace the confirmation of his words. The primitive conceptions of the world; the divine right of kings and cardinals to enslave the people; the fixed modes of life, ideas of God and religion; the antiquated homilies and the moral psalmody, and that sanguinary phlebotomizing faculty, with a practice so closely allied to manslaughter—oh where are these? Dead! Dead! Buried in dishonored graves, beyond the hope of a resurrection. And where are their authors? Gone to the *limbus patrum!* Time, the great iconoclast, has been here.

Out upon Time! It will leave thee no more "Of the things that are than the things before." The medical science of fifty years ago is seen in the light of to-day to have been the grossest possible ignorance. If a patient was being bled to death by a raging fever, the doctor did not allow the poor sufferer to have one drop of cold water to quench the devouring flame. But we have not only learned that a fever is a fire—an abnormal and intense vital combustion, that dissipates the fluids, shrivels and consumes the tissues—but we have also made the grand discovery that water is a very good thing to use in putting out a fire. When a child soaks in a physician's bath, or a man is treated with a cold water affusion, or a venous congestion in some part of the body, the fact involved a problem for which they had no alternative solution. And so the scientific (?) practitioner opened a vein and left the vital tide to ebb.

Thus the doctors of the heroic school violated the wise economy of Nature by a system that somewhat resembled assassination. They sharpened their tools and went into the butchering business! To deaden pain they either bled the patient until he fainted, or drugged him until his senses were lost in forgetfulness. Those scientific gentlemen who chiefly learned to cure by carving were unacquainted with anything else. At the point of a knife they irreversibly disrupted the wisdom of God, who is supposed to know about how much blood a live man ought to have in his body. With closed eyes and ears, and an obstinate determination, they struggled to strangle all new ideas and improved methods. They had learned their system, and no one was allowed to be wiser above what was written; they were opposed to any investigation that might humble their pride by unsettling their preconceived opinions; they enjoyed the public confidence, and they had an unlimited license to experiment on poor human nature. That was enough to compass all the purposes of a profitable business and a selfish ambition. They were opposed to innovations, and arrogantly assumed that all progress must be quackery. And so it came to pass that

"Stingless Ignorance, the nurse of sin,
Upon a thousand sick diseases to ride,
But even that patient benefactor, the burden of so many professions—crude drugs and heavy doses, the dead weight of learned lumber, obsolete theories and deadly weapons—more than he could bear. And then, the fashion of the times made it expedient to unload in part. The progress of more enlightened views; the growing influence of Medical Reformers; the increasing popularity of Homoeopathy and medical Eclecticism, suggested to the ancient and most venerable school the unpleasant necessity of modifying its principles and its practice, so as to tally somewhat with the main drift of public sentiment.

"Truth is a great thing; honesty is said to be a wise policy; and religion is a sacred reality. Certainly these propositions are axiomatic. But after all many people—among them certain doctors—are prone to inquire whether the truth will pay. Before they bow at the altar they are careful to look at the spectacle, whereon there

That turns and turns to leave
From what point blows the weather."

The chemistry of modern pharmacy has reduced medicine to a more refined form and an entelechy basis. Still the great curative agents are none to be found in the subtle powers of Nature. Life depends upon invisible Electric and Magnetic Forces, and health is seldom found in physics. A current in the nerves, that no eye can see, makes us weak or strong. It kindles mysterious fires in the eye; it covers the cheek with the blush of shame; or it veils the soul and every feature with a death-like pallor. The blood is warmed or chilled in its presence, all the animal fluids flow fast or slow, as it comes and goes through the nerves of sensation and motion. The pulse is the electrometer that marks the rhythm that runs through all our being, and measures out the sands of Life.

No. 232 West 11th street, New York.

CHICAGO.—M

lows: To inform whereabouts, and learn something of this city, I

ing a short time metropolis of the buildings—I find flourishing conditions and the city. To supply the demand, Mrs. Cora (ing her eloquent audiences, twice under the auspices of the Progress of the Progress of S. Jones, in his by his able assistance continues to issue 1 Spiritualist Journal busy trade in sell and pamphlets.

Satisfying one na, prominent an cated and giving Taylor, the Ban Mrs. Suydam (the First name of the success and the success and day-night circles, the purpose of de diums, and to give the best results, mitted as a visitor derful manifest have ever seen. The matter, and w the medium, Mr. chair, while the t white robes, sto No words of tongi of satisfaction on say it was the m rience.

I also attended and was satisfied fine mediumship years. Principal in the and Mrs. Weeks, Beautiful, and Crocker and Mrs ing with more o fields.

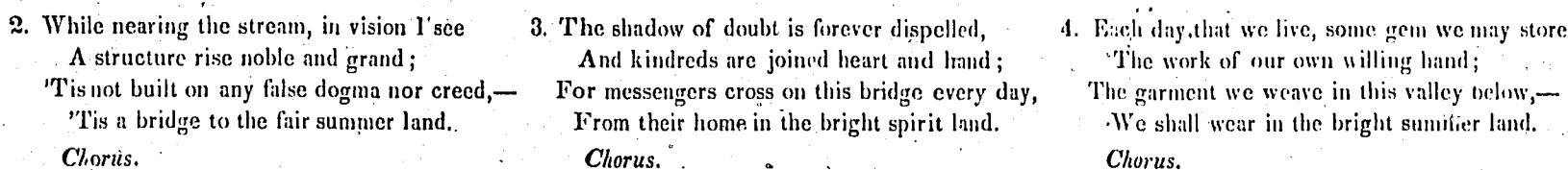
Of the healers: Bishop, Dr. Orr Wheat are doing many marvellous their gifts.

Chicago is als mediums—Profes Mrs. Wheat, each in fine pictures o of the disembod able business and co-workers in t now, for the sak mediums, as well stopping for a recommend the politan) as a goo being favorably sides being a house is homeli In concluding remaining a fe leaving for Balti (at the Mansion turn my face no

RUSHVILLE us that he has Light since 1861 year of earl his subscription country." He f talismen embodie which will yel dom of supersti the "glorious ill

SAN FRAN

are enjoying a perity at this poi talists really and would act a progressive soul leading power in that there are sc nical matters, s Sunday schools, port, secretary directly proves ed indirectly w the age. And every reform i pendent course,



Illinois.

RUSHVILLE.—B. Chadsey writes, informing us that he has been a patron of the Banner or Light since 1862; that he is now in his eighty-first year of earth-life, but expects to continue his subscription till he is called to "the better country." He feels full in the faith that Spiritualism embodies the everlasting gospel of truth, which will yet deliver all nations from the thralldom of superstition and bigotry, and give them the "glorious liberty of the children of light."

California.

SAN FRANCISCO, Jan. 2d.—At present we are enjoying a good degree of spiritual prosperity at this point upon the Pacific coast. If Spiritualists really knew their numerical strength and would act untiedly—act as one great army of progressive souls—they would soon become the leading power in the country. It is unfortunate that there are so many divisions among the Spiritualists on so many matters, such as theosophy, and so many Spiritualists who send their children to Orthodox Sunday Schools, and themselves attend and support sectarian churches! Spiritualism, while it directly proves a future immortal life, is connected indirectly with all the reform movements of the age. And yet thinking people like to have every reform movement pursue its own independent course.

Nebraska.

Nebraska.

An organization of Spiritualists was effected in Lincoln some time since, with a membership of fifty to start with. A snug sum is in the treasury, to be expended in sending missionaries throughout the State. Many communities in Nebraska are longing with intense desire to learn something more of our glorious philosophy, and I note the same state of affairs, the famishing cry, throughout the length and breadth of the land. Is not this indicative of glorious results in the future? The New

n article kindly
hypothesis the

— **New York.**
ROCHESTER.—S. Moses, renewing his subscription, says: No one can be well posted on

MOTTO—Eternal Progression.
PREAMBLE.
 We, whose names are annexed, being desirous of cementing more closely the bonds of Brother and Sisterhood—advancing the cause of Humanity—affirming additional aid in sickness and adversity—promoting moral and mental improvement—amongst ourselves, do agree to associate together, pledging ourselves that we will be governed by the Constitution and regulations of the State Convention of — and the following By-Laws:
 (Insert By-Laws.)
Officers' Titles.—1. A President; 2. A Vice-President; 3. A Secretary; 4. A Treasurer; 5. A Messenger; 6. A Chorist; 7. A Guide.
 The officers shall act as Trustees, five of whom shall constitute a quorum."

Maryland.

BALTIMORE.—Charles E. Brooks writes: Spiritualism is now attracting attention here. With such abespokers as Thomas Gales Forster and Mrs. Walcott on the platform, and Mrs. Hollis as test medium, we may expect a steady increase of interest and converts. In regard to the latter, I hear recently, from a reliable source, that a gentleman, connected with the Baltimore & Ohio R. R. Co., visited this wonderful medium, and, while in her presence, a young man with whom he was acquainted in the old country, and who died there, appeared to him, and that they both sang a familiar air together, which they used to sing in school-boys days. If this be strictly true, of which I do not doubt, then the lady is certainly a "gem of the first water." The unjust prosecution of Dr. Slade in England has aroused indignation in the hearts of many of our citizens.

Indiana.

TERRE HAUTE.—Zulpha B. Taylor writes us, renewing her subscription. She announces that some time in the coming spring it is her intention to visit Vermont, her native State. She has been a healing and developing medium for over twenty years. Many mediums are being unfolded in Terre Haute, and for various phases of development. She concludes by saying, "I am seventy years of age; I have always taken the Banner of Light, and will not now do without it."

Missionary Work in Minnesota.

READ'S LANDING.—The Minnesota State Association of Spiritualists have employed and put in the field Thomas Cook, formerly editor and publisher of a spiritual monthly published in Boston, entitled the "Kingdom of Heaven." He entered upon the duties of his mission with the opening of the new year. The Read's Landing Press speaks of his lecture in that place as follows:

"Prof. Thomas Cook lectured to a fair and appreciative audience, at Wilson's Hall, last evening, on the Science of Spiritualism. Prof. Cook is a thoroughly learned man, a student of all the branches of science, and claimed that the doctrine of Spiritualism was based upon a natural science. He claimed that the things we saw were actually wrought by the spirit of God of Nature working within us. He also maintained that Jesus was a philosopher, sent upon the earth for the purpose of opening the study of science, of which he was a master. He is so comparatively ignorant, and that the so-called miracles, which he performed, were nothing more nor less than the power of his mind."—

He illustrated his lectures with chemical experiments and the power of his argument made very deep impressions.

slon upon the minds of many of his hearers."

Notice to Mediums.—So great is the call and demand to see some of the phenomenal phases of

Shall know no sleep, nor feel death's dull decay !
 From earthly care and mortal pain set free,
 Her soul shall mount along life's starry way ;

 Shall drink the radiance of the spirit's morn,
 Shall float in the glad ether of the soul,
 With vaster powers her new life-work adorn,
 And ever seek the highest heavenly goal.

 Oh, risen spirit, still thou bendest near !
 This is the centre of thy loving care—
 Thy dear ones to uplift, their hearts to cheer,
 And keep love's altar ever pure and fair,

 The humble earth-lily home shall be a shrine,

Wherein thy

To bind thy loved ones to the Life Divine,
And form of tears and prayers I hope's heavenly nuncio
The dear companion of thy life shall know
Thy presence and thy loving comfort still,
Shall feel the fervor of thy love still glow,
And, trusting, bend to the Eternal Will.

Thy son, dear to thy heart, shall hear thy voice
In admonition and in tender love,
To keep his spirit pure, and, by his choice,
Of path in life, be near thy life above.


Thy daughters tender, in their love and grief,
Most missing thy loved presence by their side,
Shall in thy nearness find a bliss relief,
And know thou hast more power to love and guide.

And thou wilt lead them, by thy gentle grace,
In ways of lofty thought and womanhood;
They shall not miss thee from love's sacred place,
But flung through death that life is understood.

I see thee now, oh, spirit, disenthralled!
I see thee now, oh, spirit, disenthralled!
I see thee now, oh, spirit, disenthralled!

And thou hast answered when the angel called,
Triumphant over pain, through death's release!

Triumphed over pain, through death's release :
Oh, Heavenly Father, unto thee we turn,
Commending this fair spirit, freed from clay,
And these thy children, clinging to the urn
From which the precious breath has sped away !
Uplift, sustain, and bless them till they know
That higher life outwrought from sense and time :
Oh, may all hearts with a new rapture glow,
And sounds of sorrow change to songs sublime.

 Speaking of "Principles of Nature"
Vol. 4, B. 3. Life & Spirit. Lond. \$1.10

"Social Evils—Their Cause and Cure"—2

cents"; "The Spiritual Philosophy vs. Diabolism"—25 cents; "What is Spiritualism, and shall Spiritualists have a Creed?"—25 cents; "God the Father, and Man the Image of God"—25 cents; "The Brotherhood of Man, and What Follows from it"—25 cents, all by Mrs. Mary M. King, Hammon, N. J., and for sale by Colby & Rich, No. 9 Montgomery Place, Boston the Westford (N. Y.) Messenger says: "These are all excellent, works, and were written from the control of spirits. Send for one or more of the books."

He was only an impulsive little New York boy, and I said: "Mac will all the brethren turn up when it comes resurrection times?" "Yes, my son," "And then my brother Mac will be the first to rise?" "Yes, my son," "Well, when then carnal heathens, what will be feeding on missionaries, get resurrected, and then the heathens who eat corn and waste to be resurrected, these things is gold?" "To be more mixed than the President, you mean?" "Yes, my son," "Is it time you're in bed, my son?" "No, my son."

The Slade Trial.

It is curious to note what changes the whilgig of time brings about. Ten years or so ago I was indicted for libelling Mr. Sothorn, of Dundreary fame. The circumstances were as follows: I was at the time proprietor of the Spiritual Times, the first English weekly spiritual paper that was published. Mr. Sothorn at the time referred to was making himself obnoxious to Spiritualists by calling them swindlers and fools, and all that sort of thing, and was the originator of one of those "miracle circles" in New York, and by simulating mediumship had systematically deceived his associates for a lengthened period. This called forth an article in the New York Sunday Times, which not only asserted the genuineness of Mr. Sothorn's medium powers, but stated that he had misused them, and had boasted of having done so. The article was copied into the paper of which I was proprietor with only my assent (I do not remember the date), and the first knowledge of the matter was reading an account in a London paper of an application for my arrest at a London police court. This was followed by a policeman taking me to London, where, after lying three nights in a police cell, in company with the ordinary *habitués* of such places, thieves, prostitutes and drunkards, I had a hearing before a Mr. Knox, a gentleman of the Flowers tribe. On this occasion I was defended by Mr. Lewis, a barrister, who told me that I was charged to prosecute Dr. Slade; and Sergeant Ballantine, who is now engaged to defend Slade, was employed against myself. I was committed for trial to the Old Bailey, and my counsel was a son of the Mr. Lewis already referred to (now dead), and who I have no doubt is the same man that was recently employed against Slade. Sergeant Ballantine is an able counsel, and I have no doubt that he would have made me to appear a very bad character, and represented that I was actuated by the vilest of motives, and even insinuated that I concealed the libel myself in my own office. I have no doubt he will act as faithfully in the interest of his present client as he did for Mr. Sothorn. But Sergeant Ballantine is no Spiritualist, and the present trial will therefore lack that which characterized the recent one—the advocacy of sincere spiritualists. I have no doubt that the jury will doubtless have the cue given him by them, and the case may be considered in good hands. In closing this recital, which I thought might be interesting at the present time, I have only to add that my case was settled by Mr. Sothorn agreeing to accept an apology, being assured by a friendly intercessor that so far from my being influenced by malice, I knew nothing whatever of the publication of the libel. This was much to be regretted, as the case would have been fought on both sides. I went through the form of a trial, and was bound over, on my own security, no libel being on hand, not to molest Mr. Sothorn in any way for a period of six months.

Cardinal Antonelli.

There is a prime scandal afoot in Rome—no less than that Cardinal Antonelli left behind him a beautiful widow with a child at her breast. The shape in which the Roman Journal *L'Aspettatore* states it, is, that the lady pretends to have been "bound to the late Cardinal by ties of relationship of a kind delicate and sacred above all others." A London paper, the *Dispatch*, expands the story with great particularity, relating how a Countess Marchionni died in Rome, leaving a beautiful daughter under guardianship of the editor of an unprincipled sheet, to whom she confided documents proving Antonelli the girl's father. The *Dispatch* goes on to state that this complicated document extended to a sum of money from Antonelli, who also intrusted to his care her marriage portion. Afterward came a love affair, a runaway match, and a threat from the husband of the young woman of legal proceedings to recover her dowry. The Cardinal averted danger by further hush-money, and the scandal was silent until now, when the alleged daughter claims her share of the heritage, which the Antonelli brothers and nephews refuse; and the Cardinal, it is now charged, has refused to pay. This may be only a bad black-mailing story; but also, it may be true. Giacomo Antonelli had nothing of the priestly nature; he was a politician and averse to religious duties and distinctions, receiving orders only to enable him to become the Pope's minister, as Liszt became an abbé for his convenience. —*Boston Herald.*

What is there truly great which enthusi-

as man has not done for man?" The glorious works of art, the immortal productions of the understanding, the incredible labors of heroes and patriots for the salvation of the liberties of mankind have been prompted by enthusiasm, and by little else. Cold and dull were our existence here before the lowness the deep passions of the soul, stirred by enthusiasm, were sometimes summoned into action for great and noble purposes—the overthrowing of vice, wickedness and tyranny; the securing and the spreading the world's virtue, the world's happiness, the world's freedom.—*James Whiteside.*

Russia, England and America have a

important part to play in blending Asiatic with European and American civilization, but it can only be accomplished by tempering the asperities and dissolving the bigotries of conflicting and fanatical creeds. It is here that the sweetness and light of free religion come in to develop a richer and fairer humanity from the decay of theological weeds and thistles.—"W." in *New Age*.

"The Proof Palpable of Immortality."

At a time when the public mind is being so deeply agitated with regard to spirit-materializations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title heads this article. The volume embraces within its pages the solution of the most important question which ever claimed the attention of the human race, viz.: the existence of the spirit after it leaves the mortal form; and, as it is the fruit of the most active and reliable human minds in America, it should receive the attention of the great mass of investigators and Spiritualists alike.

Married:

Dec. 27th, 1876, at the residence of the bride's father,
the town of Marshall, Oneida Co., N. Y., by Warren Wood-
son, Mr. Norman S. Beers to Miss Addie J. Reynolds
both of Marshall.

Passed to Spirit-Life:

Jan. 18th, from the residence of her parents, Sidney C. and Sarah V. Pierce, Florence Gertrude Pierce, aged years 8 months and 1 day.

thus closed by the mandate of physical change, was the pet of a large circle of friends, the light of her home, an

[illegible]

From Southold, N. Y., Wednesday evening, Jan. 10th
Joseph H. Goldsmith

He has for years suffered from a painful disease, and welcomed the change with joy and peaceful resignation. His last words—having called his family around his bedside—were these: "I am glad at last to understand that I am not afraid to die; I have done everything for the best; all peace and quietness." His "death" was as resigned and beautiful as his life.

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[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, 10 cents for each additional line is required. A line of average ten words.]

Lectures and Sermons.

Mr. Beecher, in his Christian Union, recently had something to say about the relative revenue from a lecture and a sermon, *apropos* to the statement in Scribner's Monthly that Rev. Mr. Murray would receive about forty dollars for a sermon and one hundred and fifty dollars for a lecture. He remarks upon it: "Yet churchgoers grumble if they do not hear, at least once on Sunday, a pulpit effort which is intellectually equal to a good lecture, whereas a single lecture is often repeated a hundred times, while the sermon must never succeed itself. Upon no other class of men, editors perhaps excepted, are such unjust exactions imposed as upon ministers." Now we should think not. If ministers go into their line of business to make as much out of it as they can, let them honestly say so, as Mr. Beecher does certainly seem to say in the above extract. But if their prime purpose is to "save souls," money is of course a secondary object with them, and they need not fear but what the souls thus "saved" will come down handsomely enough for their support. When a minister begins to complain that he can do better at lecturing than at preaching, it is a pretty good sign that he ought to abandon the latter entirely, or else cease to insist on people's doing reverence to a calling which he himself esteems so lightly. No more of this whining hypocrisy over the poor pay and the heavy exactions imposed on ministers, when those who whine call themselves "reverend" and their occupation "divine."

The Princess Louise and Dr. Slade's Mediumship.

The Spiritualist (London, Eng.) of Jan. 5th credits the World newspaper of a recent date with making known to the general public the following particulars about private séances:

"If Dr. Slade has been treated roughly by the law, he can, at all events, console himself with the knowledge that he has highly-placed and influential persons among his clients. The most enthusiastic of his disciples are said to be the Princess Louise and her sister-in-law, Lady Archibald Campbell. At the house of the latter, in Beaufort gardens, several wonderful spiritualistic séances have been held."

Lectures in Parker Fraternity Hall.

We are informed that Mr. Robert Cooper, manager of the course of Spiritualist meetings inaugurated this season in the Parker Memorial Building, Boston, in correspondence with Mrs. Scattergood, a well-known English trance lecturer, (who is now in this country,) with reference to her occupying the platform there for two Sundays, beginning with Feb. 4th.

Thomas Paine's Birthday.

(140th anniversary) will be celebrated with appropriate exercises in Boston at the Paine Memorial Building. The sessions will commence in Investigator Hall on Sunday, Jan. 28th, and will conclude on Monday evening, the 29th, with a grand ball at Paine Hall, under direction of Mr. T. L. Savage. The occasion merits the attention of all friends of liberal thought.

New Music.—"Gone Home" is the title of a new song, just published, by Robert Cooper, who is quite well known as a composer of many beautiful pieces—both instrumental and vocal. It has a flowing melody, and its general treatment seems to be original, and out of the regular trodden path of ballad writing. The words set to music are by Miss Lizzie Doten, and are full of that tender spirit of consolation which breathes through so many of her choice productions. For sale by Colby & Rich, 9 Montgomery Place, Boston.

Jno. Mould writes from Newcastle, Eng., to the Medium and Daybreak, London, that independent spirit-writing has been obtained at sittings (held at the author's own residence) with one of the Petty boys, upon a piece of paper enclosed between the sides of a folding slate, while those sides were closely fastened together with screws.

A correspondent wishes us to reprint "Mother Shipton's Prophecy," which has been going the rounds of the press for some time past, but we object, in that it is now pretty generally settled that that prophecy is, after all, only an ingenious forgery, which was written but a few years since by a person in England to insure an extension of the sales of a book into which it was introduced.

J. W. Seaver writes us from Byron, N. Y., Jan. 21st, as follows: "Please say that for various reasons the Quarterly Convention many have supposed would be held in Rochester, N. Y., the middle or latter part of January, has not yet been called, and that one may not be until later in the season—perhaps not before the anniversary, on the 31st of March."

By the notice of its President, on our eighth page, it will be seen that the Convention of the Texas State Association of Spiritualists will be postponed till February 22d.

The Banner of Light Public Free-Circle Meetings are held every Tuesday, Thursday and Friday afternoon, at precisely 3 o'clock. The public cordially invited to attend free.

Movements of Lecturers and Mediums.

Mrs. S. A. Rogers Heyder is on her way to California. Her address will be Grass Valley, Nevada Co., Cal., care Wm. Heyder, Esq. She will answer calls to lecture, and give tests and psychometric readings.

Prof. W. D. Gunning's address for the present is 532 Wabash Avenue, Chicago, Ill. We hear that he has been very successful in his lectures in the principal cities of the West—such as Chicago, St. Louis, Milwaukee, etc., etc.

J. William Fletcher has arrived in Liverpool. Mrs. Susie A. Willis-Fletcher will address the Stoneham (Mass.) Spiritual Association on Sunday, Jan. 28th.

Bishop A. Beals has been speaking in Geneva and at other points in Ohio during January. He expects to lecture in Painesville and Cleveland during February.

E. V. Wilson is speaking in New Orleans, La., where he will remain during January. In February or March he will visit Texas. He can be addressed for the present, 316 St. Charles street, New Orleans.

OXY-CALCIUM STEREOGRAPHY and over 200 beautiful pictures to illustrate my new course of lectures. In view of the "hard times," I will give six lectures, two on Sunday free; four week evenings (illustrated) in addition, in any locality where hall will be furnished by the Society. Address W. F. Jamieson, Albion, Mich.

The name of the Philadelphia Main Building is to be changed to the Reman Building, if it stays where it is.

The Slade Defence-Fund.

Amount previously acknowledged, \$218,138.
Received since our last issue:

S. D. Stoddard,	1.00
A. S. Avery, Morris, N. Y.,	.25
Walter Giles, No. Eaton, Ohio,	2.35
Jacob Peter, Jeffersonville, Ind.,	1.00
Benj. Blood, Lowell, Mass.,	.25
Mrs. M. J. Skowhegan, Union City, Pa.,	1.00
John Pierce, Skowhegan, Me.,	1.00
Wm. Atkins, Thompson, Ohio,	1.00
Henry Hurlburt,	.50
Edw. Hurlburt,	.50
Eph. Hodgkins, Troy, Vt.,	1.00
Dan'l Gould, Davenport, Iowa,	2.00
O. S. Poston, Harrodsburg, Ky.,	1.00
Geo. W. Winslow, Nantucket, Mass.,	1.10
A. Friend, Hartford, Conn.,	1.00
A. Blodgett, Charlestown, Mass.,	1.00
Mrs. E. W. Guilford, Cincinnati, Ohio,	1.00
D. T. Averill, Northfield, Vt.,	1.00
A. Burnham, Turkey City, Pa.,	1.00
H. J. C. Bloomsburg, Pa.,	2.00

Donations for God's Poor Fund.

Received since our last acknowledgment:

From a friend, Benicia, Cal., \$2.00; Caroline E. Waite, Hubbardstown, Mass., \$2.00; Mary Gray, \$1.00; L. W. Richmond, New Bedford, Mass., \$1.00; Mrs. H. Healey, Washington, N. H., \$1.00; Joseph Kinsey, \$1.00; A stranger to L. C., \$5.00; Chester A. Greenleaf, Chicopee, Mass., 10 cents; Friend, 50 cents; T. & Co., New York City, 9 cents.

Donations

In Aid of the Banner of Light Public Free-Circle Meetings.

From Mary Gray, \$1.00; Jacob Millisock, Ottumwa, Iowa, \$1.00; Joseph Kinsey, \$2.00; A stranger to L. C., \$5.00; Cyrus Peabody, Warren, R. I., \$2.00; Walter Giles, North Eaton, Ohio, \$1.00; John Pierce, Skowhegan, Me., 50 cents; J. P. Willcock, Bradford, Ont., \$3.23.

Spiritualist Meetings in Boston.

ROCHESTER HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 70 Washington street, commencing at 10 o'clock. The public are cordially invited. J. B. Hatch, conductor.

GRAND ARMY HALL, 616 Washington street, corner of Essex.—The People's Spiritualist Meeting every Sunday at 2 1/2 and 7 1/2 P. M. Good mediums and speakers always present.

TEMPLE HALL, 488 Washington street.—Mediums' meetings every Friday evening except the first in the month. All are invited.

JOHN A. ANDREW HALL.—Free circle at 10 1/2 by Mrs. Leslie, Mrs. S. Snow, Mrs. Nelson and others. Lecture at 7 1/2 P. M. by Joseph Hall.

PSYCHIC TEMPLE, 176 Tremont street.—The Spiritualist Ladies' Aid Society will hold a Free Circle every Friday evening, commencing at 7 1/2 o'clock. Many mediums have volunteered their services. Admission 25 cents. Mrs. John Wood, President; Miss M. L. Barrett, Secretary.

CHARLESTOWN DISTRICT, Evening Star Hall.—Spiritualist meetings are held in this hall every Sunday afternoon, at 3 o'clock.

Rochester Hall.—One of the largest audiences of the season assembled in this hall, on Sunday, Jan. 21st, to witness the exercises of the Children's Progressive Lyceum, which consisted of the usual opening services, followed by an excellent address to the children by Mrs. Townsend, and recitations by Johnnie Bateh, Harry Bagwell, Walter Trout, Jennie Beckley, and May Gottlieb; readings by Miss Lizzie Thompson and Lena Chase; a duet by Nellie Thomas and Mr. Tenney; songs by Mr. Fairbanks and Miss Anna Folson, and a fine poem by Col. Scott—all of which, judging from the intense interest manifested by the audience, were satisfactory in the highest degree.

WM. H. MANX,
Rec. Sec. pro tem. C. P. L.

Baldwin.

Professor Baldwin and his wife Clara are at present giving an exhibition in this city that is professionally an exposure of Spiritualism. Five-sixths of it is a reproduction of the trickery that is common among physical mediums, and the other sixth is a genuine manifestation of spirit-power. The tricks he explains and makes simple by showing how they are done; the rest he leaves for each one to draw his or her own inference. To an impartial witness the difference between Baldwin and a medium in the latter case is simply this: Both perform the same manifestations, and the one says "it is spirits" and the other says "it is a trick." While, perhaps, neither furnishes any further proof. It remains therefore, for this impartial witness to use his own practical judgment to determine the merits of either claim. The one who accepts Baldwin's *ipse dixit* is as credulous as the one who believes implicitly that "it is spirits." Baldwin admits that his wife is a clairvoyant, and says he is ignorant of the nature of some of her mental powers. Rope-tying, cabinet tricks, &c., &c., of course, within the reach of ordinary mortals.—*Sunday Herald*, Boston, Jan. 21st.

A POINT WELL TAKEN.—One of our large houses failed the other day. Liabilities \$180,000; assets nothing. One of our religious papers comes out with a severe denunciation of the immorality of such a style of business. One of the world's people comes to the rescue of the bankrupt firm, and wants to know how much worse that style of business is than that conducted in some of our churches. We have at least four organizations for the purpose of building houses that they could not pay for or fill—have gone into bankruptcy, and by creditors sweeping off \$50,000 to \$100,000 of debt—leaving upholders, organizers, painters, masons, frescoers, etc., out in the cold, and buying the church back for half what it cost. Some organizations get rid of their liabilities by reorganizing, the same individuals making the new society. This church monthly is a great reproach to the church and dishonoring religion.—*Burlington's N. Y. Letter to the Boston Journal*.

Prof. Baldwin advertises to expose Spiritualism and to perform all its so-called "manifestations." Perhaps he does these things, for we know of no reason why he should not be as ingenious as the mediums, or why a human being should not do as much as a spirit. But as the Professor says he believes in immortality, and to prove it, the mediums are as likely to be correct as he, for they tell us the spirits must return else we cannot know they are alive, while he has nothing to lean upon but a blind faith. Theoretically, at least, the mediums are far ahead of the Professor.—*Boston Investigator*.

Andrew Jackson Davis, who was fifty years old on the eleventh of August last, received a birthday present of nine or ten thousand dollars from about two hundred and fifty of his admirers and friends, in this country and abroad. Among the contributors are reported the names of George Ripley, O. B. Frothingham, the Countess of Calhoun, Baron Aksakof and William Green (whose contribution was three thousand dollars). Mr. Davis is one of the most gentle and unpretending of men, and multitudes will feel great pleasure in this tribute to his writings and his personal merit.—*The Index*.

In this [spirit] life there are high and there are low; there is ignorance, there is culture; each one seeks his own level. Now does not this show to the human mind that every one has to answer for the deeds done in the flesh, ignorantly or otherwise?—*Spiritualist's Outlook*.

All of our readers who have any desire to inquire into the mysteries of Spiritual Philosophy should subscribe for the Banner of Light.—*The Mexico (Texas) Ledger*.

Send by mail for our new CATALOGUE, which will be forwarded to any address free of postage, and then you can select readily and understandingly from a full stock. All orders by mail promptly filled.

For Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Published monthly. Price 30 cents per copy. \$3.00 per year, postage 25 cents.

HUMAN NATURE: A Monthly Journal of Zoözoöscience and Intelligence. Published in London. Price 25 cents per copy. \$2.50 per year, postage 25 cents.

THE SPIRITUALIST: A Weekly Journal of Psychological Science. London. Price 8 cents per copy. \$7.00 per year, postage \$1.00.

THE MEDICIN AND DAYBREAK: A Weekly Journal devoted to the Spiritualist. Price 5 cents per copy. \$2.00 per year, postage 50 cents.

THE THEOLOGICAL-PHILosophical JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$4.15 per year.

THE LITTLE HOOKET: A Children's Monthly. Published in Chicago, Ill. Price 10 cents per copy. \$1.00 per year.

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. \$2.00 per year.

THE CHURCHMAN. Published in Boston. Price 8 cents; by mail 10 cents. \$2.00 per year.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 15 cents.

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