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Spiritualism.

THE PHYSICS AND PHYSIOLOGY OF SPIRITUALISM.

debate. Two books, bearing the imprint of the The sacred books of the Heathen, Jews and Chrisnew year, have appeared, which treat it from very | tians abound with such instances. In the course different points of view. The one, entitled "Arcana of Spiritualism, A Manual of Spiritual Sci- sometimes designated, have been developed, in ence and Philosophy, by Hudson Tuttle," published by Adams & Co., of Boston, advocates the Jews such persons were called seers; subsequentcause, and presents its claims. It is an interesting and instructive work for believers, skeptics they are frequently known as clairvoyants. They and inquirers. The other is "The Physics and are acknowledged and treated by their neighbors Physiology of Spiritualism, by William A. Hammond, M. D.," from the publishing house of D. Appleton & Co. This work suggests the present article. In the preface the author states that an essay contributed by him to the North American opaque bodies are no obstacle to their vision Review, in April, 1870, is its basis. That essay, thoroughly revised, and with large additions made to it, composes the present book. It may, therefore, be presumed to contain the choicest learning, and to express the sober second thought | The word "spiritual," for lack of a better term, of its author on the subject. The advertisement is frequently applied to designate the quality and of this volume in the Journal of Psychological tenuity of the beings, objects and scenery that Medicine, a magazine conducted by Dr. Hammond, its author, states that" in this little work | Heaven and the Summer-Land pertain to the Dr. Hammond points out the true character of the so-called Spiritualistic phenomena." It will. therefore, be interesting to all Spiritualists, as well as to many inquirers, to learn what is their true character. Theologians have ascribed them to the devil, scientists to occult forces of the human body, and Spiritualists to living, intelligent, human beings, acting without their mortal bodies. This difference of opinions has occasioned much discussion and sharp comparison of views. Now comes Dr. Hammond to point out their true character. He declares his opinion, and affirms it with positiveness, that the alleged phenomena of modern Spiritualism are not produced by spirits; that, in the light of science, they are not so very astonishing, except to credulous and ignorant people, as they are generally supposed to be; and that those individuals who attribute them to spirits are propagating false ideas, and are themselves either deceivers or decelved. Spiritualists, and perhaps others, may be surprised at this presentation of the subject and may properly desire to know more of the claims of Dr. Hammond to their attention. He anticipated the inquiry, and has produced his credentials and appended them to his name on the title page of his work. It there appears that he is " Professor of Diseases of the Mind and Neryous System, and of Clinical Medicine in the Bellevue Hospital Medical College: Physician-inof the Nervous System: Fellow of the College of this: that they are caused by an excess or defi-Physicians of Philadelphia:" Member of some ciency or alteration of the blood circulating cal Associations: Corresponding Member of cer- should produce the same phenomena that an extain Philosophical Associations, whose names are there printed. The inverted pyramid of honcrary titles which supports his name on the titlepage is composed, in its lower strata, of German names, and tapers off with abbreviated "et ceteras," thereby suggesting to the reader that to Dr. Hammond pertain other honors, whose omission on the title leaf it were injustice to the author to attribute to his modesty. In truth, some newspapers, in noticing the book, designate its author as Surgeon-General Hammond, Do not all these

authorized to proclaim And when I ope my lips let no dog bark?"

ceeds as follows:

titles indicate that he is a very learned man, and

to make a profound impression upon the credu-lous and the ignorant. * * * Such persons have probably from a very early age believed in the materiality of spirits, and, having very little knowledge of the forces inherent in their own es, have no difficulty in ascribing occurrences which do not accord with their experience, to the agency of disembodied individuals whom they imagine to be circulating through the world. In this respect they resemble those savages who read they are they they have been those savages who remains the wires and other gard the burning-lens, the mirror, and other things which produce unfamiliar effects, as being animated by deitles. Their minds are decidedly fettish-worshiping in character, and are scarcely, in this respect of a more elevated type than the in this respect, of a more elevated type than that of the Congo negro who endows the rocks and trees with higher mental attributes than he claims

Among the American advocates of Spiritualsm, who have patiently and acutely investigated its phenomena, are Andrew Jackson Davis, Hud-Edmonds. Among its English adherents may be Morgan, Prof. Varley and William Howitt. Indi-French, and other European nations, who have profoundly and persistently examined into Spiritualism, and, notwithstanding the benumbing influence of their preconceived beliefs and prejuworld-wide reputation. Their names rank high on the scroll of great and good men. But Dr. Hammond, in his classification, includes them ualism. According to his statement, such minds as theirs are decidedly fetish-worshiping in character, and they, and all other people, so far as

human as he stands. He is certainly qualified to | well pleased was he with the deceptions of his | fully cited by him, which occurred at a campfill a professorship of modesty in any college or academy which is honored by his membership. In the religious history of all nations may be found examples of certain people who can at times discover objects which other people, with Spiritualism continues to be a battle ground of apparently equally good senses, cannot discern. of modern Spiritualism, mediums, as they are whom this power has evinced itself. Among the ly they bore the name of prophets. Now-a-days and acquaintances as upright and trustworthy persons. They affirm that at times they see persons and minute objects at distances of hundreds and even thousands of miles; that intervening At other times they claim to see persons and scenery whose substance and organization are so fine and ethereal as to be invisible to ordinary eyesight, and impalpable to ordinary sense. they discern. Angels, ghosts and demons, Hades, spiritual spheres.

> On this subject Dr. Hammond gives his views. His sentences are weighty with the consciousness of many professorships and an extensive practice. Hear him:

"As regards images not based on any sensorial impression, the difficulty is in the brain. An excess or deficiency of blood circulating through this organ, or a morbid alteration of its quality * * * will often lead to hallucination. * * * Various mental emotions act in like manner, by their in-fluence in deranging the central circulation. * * * Physical causes, calculated to increase the amount of blood in the brain or to alter its quality, may give rise to hallucinations of various kinds The Doctor refers to a gentleman under his pro

fessional charge who "can always cause the appearance of images by tying a handkerchief moderately tight around his neck, and there is one form which is always the first to come and the last to disappear. It consists of a male figure clothed in the costume worn in England three hundred years ago, and bearing a striking resemblance to the nortraits of Sir Walter Raleigh. This figure not only imposes on the sight, but also on the hearing, for questions put to it are answer-ed promptly, and with much more intellectual force than those addressed to the so-called spirits. How easy would it be for the gentleman subject to this hallucination, were he a believer in Spiritualism and less intelligent, to imagine that his visitor was a spirit and that he held converse with the real Sir Walter Raleigh!"

Now what is the essence of the explanation suggested by Dr. Hammond, for the case that he hief to the New York State Hospital for Diseases | narrates, and for visions generally? It is simply Academies: Honorary Member of several Medi- through the brain. Why a deficiency of blood cess of it produces he does not explain; and if the phenomena should continue to appear where there was neither an excess nor a deficiency of the blood, then his explanation is that the blood is altered in its quality. It is true that every inhalation and exhalation affects the blood; every particle of food, every drop of drink and even every thought affects its character; but how, or why, as a necessary consequence of its change of quantity or quality, an apparition of Sir Walter Raleigh or of other forms should emerge to consciousness, he leaves as much in the dark as it was before he vouchsafed his explanation. He may be reminded of an argument which he employs against Spiritualism-that the phenomena Having duly impressed his readers with his and the explanation have nothing in common. eminent reputation and apparent weight of char- The mere concurrence of one event at the same acter, he, after a few preliminary remarks. pro- time with the other does not elucidate the cause of it. An excess, deficiency or qualitative altera-"The real and fraudulent phenomena of what tion of the blood circulating through the brain is called Spiritualism are of such a character as may be as pertinently proffered as an explanamay be as pertinently proffered as an explanation why the rest of mankind do not see visions, as it is for an explanation why some people do

Before he proceeds further with his physics and physiology of Spiritualism, he devotes a few pages to the researches and discoveries of Baron Von Reichenbach in respect to magnetism. He acknowledges that the Baron was a very learned, but charges that he was a very imaginative man; vet admits that, to a certain extent, he succeeded in giving an explanation of mesmerism. It is pleasant to observe that, even to that extent, the emanation from the Baron's genius has enlightened the medical professor. Scarcely twenty years ago, Reichenbach's discoveries, so far as they were alluded to, were scouted and sneered at, as is Spiritualism now a days, by the larger son Tuttle, Prof. Robert Hare, Prof. Bush, Judge part of medical practitioners and journals. Only a few of the keener-sighted and more candid mentioned Dr. Elliotson, Dr. Ashburner, Prof. De physicians, such as Prof. Gregory, of Edinboro', Drs. Ashburner and Elliotson, of London, and viduals known for their singular sagacity might | Esdaille, of India, perceived their truthfulness, also be named from among the Germans, the and, through the pages of the Zoist, brought and kept the subject before the public. Reichenbach discovered that magnetic influences and odylic flames radiate from steel magnets and crystals, and specially affect certain sensitive persons. ices, have perceived its truth and avowed their This fact Dr. Hammond, in common with all well belief in it. All these persons have obtained a informed Spiritualists, acknowledges, and presents it in connection with the sympathetic state of the mind, which he describes as its susceptibility to be subjectively affected by external sugamong the credulous and the ignorant. These are gestions, as contributing to the production of the men who, if his affirmation is to be believed, many of the phenomena of Spiritualism. In this resemble savages, because they believe in Spirit-specification he comes on to ground occupied for a score of years by Spiritualists, and here agrees with them.

He presents another element, and insists that they believe in Spiritualism, are scarcely of a it is more important than even magnetism is, more elevated type than that of the Congo negro. in producing spiritualistic manifestations: it is How loftly does Dr. Hammond rear himself by sleight-of-hand. This phase he has studied under his depreciation of such men! If they are of the the tuition of the well-known Von Vieck, but is Congo negro type, who, it may be asked, exem- apparently ignorant that Spiritualists are usually plides the Caucasian type? His port is more than more severe in their tests than skeptics are. S

instructor, that he acknowledges him as a member of the medical brotherhood. The spiritual journals that have heretofore cautioned their readers against this individual will please observe that Dr. Hammond concedes to him the title of Doctor, and warmly recommends him to the public.

The peculiar condition of the human system in the somnambulic state, and illustrations of the sensitiveness induced by disease, especially by hysteria and catalepsy, are next treated of, with her happy and heavenly feelings; when her dazthe expectation, on the part of the author, that | zling countenance gradually faded, and her face they will account for many of the phenomena of resumed its natural appearance." The Doctor de-Spiritualism. Here, again, he is working side by clares that he has frequently seen this remarkaside with Spiritualists. Except the few cases, however, which occurred under his own observation, he adduces nothing which may not be found | perhaps may be accepted as scientific by some equally, if not more exactly stated, and altogether persons. "This change," says the Doctor—and, more philosophically explained, in the works of A. J. Davis and Hudson Tuttle, in "Man and his Bible instances above referred to-"appears to Relations," by S. B. Brittan, in Thomas Brevior's | be directly due to a relaxation of all the muscles American Spiritualism." In treating of hysteria. he draws some illustrations from Mrs. Hardinge's of the pupils." This explanation of the translast-mentioned work; but in his abridgment of one of the cases, he is open to the charge of disingenuousness, inasmuch as he omits those very circumstances in it, which indicate spirit possession, and presents only those particulars which may accompany simple hysteria. To make this apparent, take his presentation of the case in question. He cites it as follows:

"In a recent work"—i. e., Mrs. Hardinge's
"Modern American Spiritualism"—"which may
certainly be regarded as good spiritualistic authority, there is an account of a medium who was
by turns under the influence of a good spirit, called 'Katy,' and of a bad one, whom she asserted to be a 'sailor-boy.' This latter took great delight in swearing through her, and in uttering such profane language as he had been accustomed to use on earth. Many manifestations of the power of both these spirits were given, until, to quote the words of the narrator: 'About 1846, a most singular and distressing phase of these phenomena was superadded to the rest, under what claimed to be the influence of the profane sallor. The girl's limbs in several directions would be thrown out of joint, and that with apparent ease, in a moment, and without pair. To replace them seemed to be either beyond the power or the will of her invisible tormentor; and Dr. Larkin, [a weak-minded man, whose parant the was (this comment is Dr. Hammond's on a professional prother who differed from bim in opinion)] obliged to call in the aid of his professional brethren and two or three strong assistants. On one occasion, the knees and wrists of the girl were thrown out of joint twice in a single

day. These painful feats were always accom-panied by loud laughter, hoarse and profane jokes, and expressions of exultant delight, purporting to come from the sallor, while the girl herself seemed wholly unconscious of the danger frightfully unnatural contortions of the limbs, with which she became tied up into knots and coils, baffle all physiological explanation or at-tempts at description."

This is the whole of the case as Dr. Hammond cites it, and he remarks on it as follows:

"Can any person familiar with the vagaries of hysteria doubt for an instant that this girl was suffering from it, and that her condition was aggravated by the notoriety which she gained by her performances? In what respect do these so-called spiritualistic exhibitions differ from those which have been cited?"

respect this case here quoted by him differs from hysterical cases which he had cited or which had passed under his own observation. The answer original work, namely: it differs in just those omitted to quote. For instance: Mrs. Hardinge, in narrating the case, adds: " Besides Katy and the sailer-boy, a number of spirits came through this girl, and seemed to take pleasure in rehearsing their histories, giving names, places of birth and death, ages, and many particulars of their lives. In this facts. way, Dr. Larkin, who was a ready writer, transcribed, in a book procured for this purpose, the histories of over two hundred and seventy spirits, whose statements he took exceeding pains to prove, and in every instance found the descriptions invariably correct in the minutest details."

Dr. Hammond closes his reference to this case by the remark, "that such phenomena are rethrow discredit on all other alleged manifestasuggestion of a falsehood?

Some of the religious newspapers have spoken pendent regards it as the most able and destrucfrom a scientific point of view. It may be well some of the phenomena recorded in the Bible. usually classified as miracles by Christians.

In Exodus xxxiv: 29-35, it appears that when diance was such that they kept at a distance: face that he spake with them. In the account given in the New Testament of the transfigura- day. tion of Jesus in a mountain, it is stated that his

meeting, in 1824. The narrative relates to Miss Crippin, a highly respectable young lady, nineteen years of age, and a zealous Christian, whose face on a certain evening "became too bright and shining for mortal eyes to gaze upon without producing the most awful feelings to the beholders. It resembled the reflection of the sun upon a bright cloud. The appearance of her face, for the space of forty minutes, was truly angelic, * after which she spoke, and expressed ble change induced in the faces of persons of both sexes, and proffers an explanation of it which be it observed, he presents it also to explain the Two Worlds," and Mrs. Hardinge's "Modern of the face concerned in expression, and is accompanied by suffusion of the eyes and dilation figuration of Jesus, and the brightness radiated from the face in the other cases mentioned, may perhaps be accepted as scientific by the critic of the Independent. It may be objected to it, that, at best, it only notes a concurrence of the two phenomena-the luminousness of the face and the relaxation of its muscles-but does not elucidate or yield certain knowledge of the cause of the luminousness. It might be further objected, that neither the relaxation of the facial muscles, nor the suffusion of the eyes, nor the dilation of the pupils accounts for the raiment of Jesus becoming shining, exceeding white and glistering.

Oh blear-eyed Science! hast thou wandered there? Are these the tidings of thy care?

The Doctor's formula (it is a good one) which he attempts to employ against, though not applicable to Spiritualism, is pertinent here-that the phenomena and the explanations have nothing in common."

The Seventh Division of the work begins with another instance of the Doctor's digingenuousness. It is as follows:

"Occasionally persons have the power of voluntarily producing hallucinations of various time con his society for the get rid of these false perceptions. Goethe states that he had the power of giving form to the im-ages passing before his mind, and upon one occasion saw his own figure approaching him."

This is all that the Doctor states in reference to the incident which happened to Goothe. Would not the fair inference from it be, that, on the occasion when Goethe saw his own figure approaching him, he, Goethe, had voluntarily produced it, occasions could scarcely be credited; and the | 433d page of his Autobiography, it is as follows:

"Riding along the footpaths toward Drusen-heim, I saw, not with the eyes of the body, but with those of the mind, my own figure coming toward me, on horseback and on the same road, attired in a dress which I had never worn—it was pike-grey, with somewhat of gold. As soon as I shook myself out of this dream, the figure had entirely disappeared. It is strange, however, that, eight years afterwards, I found myself on the very road, to pay one more visit to Frederica in the dress of which I had dreamed, and which I wore not from choice, but by accident."

As Goethe relates the incident there is no evi-Mark the question with which Dr. Hammond dence that he voluntarily or involuntarily procloses his comment. He desires to know in what | duced that apparition or double of himself; he is particular to state that he saw it not with the eyes of the body, but with those of the mind. Why did Dr. Hammond omit the remarkable circumis clear to one who reads the narrative in the stances specified by Goethe, that some years after the vision he found himself not by chance, but by essential circumstances which Dr. Hammond accident, on that very road, and attired in a peculiarly colored and adorned dress (of a pike grey, with somewhat of gold) which, says Goethe, I had never before worn? The Doctor is a partisan more than a truth seeker, and it would be safe to note this distinction. in reading his statements of

The author discusses "levitation," or the elevation of the human body into the air independent of external means of support and against the force of gravity. Preliminarily he disposes of the analogous phenomena of the mysterious movements of tables, chairs and musical instruments, with the unqualified assertion that "there is no doubt they are due to hallucination, legerdemain, garded as spiritualistic, is sufficient of itself to or actual fraud." He ignores the levitations which are vouched for by intelligent and credible living tions of the spirits. 'Falsum in uno, falsum in witnesses, of mediums in the United States and omnibus." Yes, Doctor; he who is false in one of Europe. He makes no examination into the nuhis narrations may be false in all his narrations. merous instances of this power nanifested in the But, Doctor, when you omitted, in your narrative, | person of D. D. Home, which are certified by perthe above italicized essential parts of the original sons now living, who were present at the scances case, did not another Latin maxim occur to you, and who have published their names and resinamely: "Suppressio veri est suggestio falsi;" i. c., | dences in the public prints. "Such cases," he the keeping back of the truth is equivalent to the | blindly remarks, " are scarcely deserving of mention, and none of them are well authenticated." The Doctor goes back to about the commencefavorably of Dr. Hammond's book. The Inde- ment of the Christian Era to examine the evidences of the levitations of the Brahmins of India. tive argument yet directed against Spiritualism | He scrutinizes the proofs of the same power alleged to have been manifested in the persons of for them to consider his scientific explanation of certain Roman Catholic saints; but the cases reported by Spiritualists to have occurred under their personal observation, he dismisses with the remark that "an inquiry into the history of these Moses came down from Mount Sinai, the skin of earlier instances will serve to enlighten us relative his face shone, so that Aaron and the children to those of our own times." Such a retrograde of Israel were afraid to come nigh him. Its ra- course of procedure may satisfy Dr. Hammond, but it does not commend itself to Spiritualists, or and it was not until he had put a veil upon his to true scientists, as the proper mode of ascertaining the truth of alleged phenomena of the present

Before leaving this topic, it may be well to recountenance did shine as the sun; and as to his lieve the Doctor from his perplexity in reference raiment, in Matthew xvi: 2, it is spoken of as to the levitation of Savonarola, the Florentine white as the light; in Mark ix: 3, as shining, ex- | martyr. It is alluded to by Epes Sargent in ceeding white as snow, so as no fuller on earth | "Planchette," and by William Howitt in his can whiten them; and Luke ix: 29 speaks of it "History of the Supernatural." Elihu Rich in the as white and glistering. Dr. Hammond refers to "Encyclopædia Metropolitana," and in the "Octhese cases, and also to an interesting instance, | cult Science," cites the incident "as admitted by

Savonarola's recent biographer." I)r. Hammond in his text remarks that he does "not know who is referred to as the recent biographer of Savonarola," and in a foot note, again remarks that he has consulted several biographies of Savonarola without finding any reference to it. It may be satisfactory to him to be informed that by referring to the second volume of R. R. Madden's Life and Martyrdom of Savonarola," p. 93, London Edition of 1851, he can find a clue to the authority which he failed to discover. It is in these words:

"Burlamachi states that while Savonarola was in prison, he was observed once, while in prayer, raised from the ground, and was seen distinctly suspended in the air for some short period, still apparently abserbed in prayer. But it is not stated by whom this marvelous spectacle was seen, or by whom it was first reported and made public."

Madden then refers to similar phenomena recorded in numerous instances, including many of those criticised by Dr. Hammond, and says "that the evidence on which some of them rest is as reliable as any human testimony can be in confirmation of any occurrence whatsoever that passes under the observation of persons deserving of credit."

But Dr. Hammond from his point of view prefers to deny the reality of all alleged cases of levitation, and to fritter away the proofs of them, by charging that the evidence of some of them is insufficient; in others, he imputes hallucination on the part of the subject or the witnesses. Other cases he declares were exaggerated or misinterpreted or misstated by those who related them, and all other cases he says were effected by legerdemain.

It is apparent that Dr. Hammond is not a Spiritualist. In the close of his work he remarks that

"Has witnessed many spiritualistic performances, and has never seen a single one which could not be accounted for by the operation of some one or more of the causes specified. No medium has ever yet been lifted into the air by spirits, no one has ever read unknown writing through a closed envelope, no one has ever lifted tables or chairs but by material agencies, no one has ever been tied or untied by spirits, no one has ever heard the knock of a spirit, and no ene has ever spoken through the power of a spirit other than his own.'

the Doctor states with intense energy, is, that he is ignorant of what he asserts. He may truthfully, if he so believe, affirm that he does not believe that a medium has ever been lifted into the air by spirits, that no one has ever read unknown writing through a closed envelope, that no one has ever heard the knock of a spirit, &c., but unless he knew the whole life-histories of of her awkward situation. The preternatural and that there was no other remarkable element lived, and unless he knows the physics and physics of agility and strength exhibited on these in the incident? But, as Goethe relates it on the every human being who now lives, or that ever and cannot know.

There is one phase of the modern spiritualistic movement, manifested near Rochester, N. Y., more than twenty years ago, which is often mentioned in connection with its birth-place. It is that of the Rochester knockings. Those knockings then and ever since have declared that they came from intelligent beings now invisible, but who once occupied human bodies, and walked the earth. Dr. Hammond, referring to these, is in unison again with Spiritualists in affirming, as he does, that there is no proof that they are produced by magnetism, or the odylic force, and he asserts in his emphatic way, that the idea that they are " produced by the electricity of the body is simply absurd." But he offers no explanation of them. other than that which he proffers for other spiritual pheromena.

That rap, like the tap of England's drum, has circled the globe. It has roused up many who were torpid in sensism and formality. It has awakened a consciousness of life and immortality in many who previously were ignorant of their own spiritual natures. The common people have heard it gladly. By priests denounced, and by doctors ignored, it is revolutionizing human thought. It may cease, but records of its marvels will be preserved in the sacred books of all na-

Some Spiritualists, in the consciousness of their knowledge of spiritual experiences, facts, and arguments, might be willing to reason with, and to proffer to the Doctor additional facts and arguments other than those which have hitherto been before him. He precludes any opportunity for this civility. To reason with Spiritualists, he says,

"Would be a waste of words just as much as would be the attempt to persuade a madman out of his delusions." After this refusal no effort will be made to reason with him in this article. It may be useful to inquire, however, whether there is anv-

thing in the state of certain men's minds, characters or temperaments, which hinders them from perceiving any truth in spiritual manifestations? Only a hint or two can here be suggested responsive to the query. It is well known by Spiritualists that many

genuine mediums have very impressionable organizations. Their nervous systems are exceedingly sensitive. They are susceptible to and often reflect back, influences which have not the slightest apparent effect on other persons. Hence an explanation not unfrequently offered for the marvelous disclosures sometimes made by or through them, of events, incidents, names, circumstances and other matters previously unknown to them. They are wonderful discerners of the thoughts and intents of the heart. Many a poverty-stricken, sorrowful and heavy laden brother and sister has been cheered at a scance by the revelations made through a medium, of their honesty of purpose and the spiritual beauty of their lives. And on the other hand, there are not wanting instances where men of high position in Church or State, have, at a séance, learned to their chagrin that the medium perceived the internal foulness of their characters.

Various hypotheses have been presented to ex-

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plain the manuer in which the medium acquires this knowledge. It has been supposed that sometimes the enveloping emanation or atmosphere of the visitor, (for as the earth has its atmosphere so every person carries with him his peculiar atmosphere wherever he goes,) interfuses itself with the atmosphere of the medium, and that thereby the medium knows and takes on, to a certain extent, the qualities, character and circumstances

of the scance seeker. In the midst of the recent civil war in the United States an eminent man, whose name was hung with many scientific titles, the Surgeon General of the United States Army, was accused and tried by a Court Martial upon very grave charges of official misconduct. J. Holt, Judge Advocate-General, in his report of the case, under date of May 17, 1864, to the Secretary of War, wrote:

"That the natural and necessary result of the acts of the accused as established by the record, involved a criminal spoliation of the Government treasure. involved a criminal spollation of the Government treasury * * *; that this spollation was in part accomplished by the purchase of inferior medical supplies and stores, thus compromising the health and comfort, and jeopardizing the lives of the sick and wounded soldiers suffering in hospitals and upon the battle fields of the coun try-soldiers solemnly committed to the shelter and sympathies of the office held by the accused." He further stated-

"That the trial, which lasted nearly four months, was one of the most patient and thorough that has ever occurred in our military history, and the accused had throughout the assistance of eminent and able counsel in conducting his de-fence. The court, which was composed of nine general officers, at the close of this prolonged investigation declared him guilty of the charges

The President of the United States, the genial, kind, forbearing, honest Abraham Line In, did not act hastily in such a case. It involved the reputation for truth, honesty and fair dealing of an eminent man. Not until three months afterwards did he issue the following order in referance to that case:

"The record, proceedings, findings and sentence of the court in the foregoing case are approved, and it is ordered that Brigadier General William A. Hammond, Surgeon-General of the United States Army, be dismissed from the service, and be forever disqualified from holding any office of honor, profit or trust, under the Government of the United States. August 18, 1861." A. LINCOLN.

If such a person as that Surgeon-General were to investigate Spiritualism, what would be find and how would be treat it? In visiting mediums lie, as a medical man, would not fail to observe their peculiarities and weaknesses of organization; he would note their nervous sensitiveness; he might occasionally recognize in them symptoms which also accompany cases of hysteria and catalepsy. His personal atmosphere would more or less interfuse itself with that of the medium. Somewhat of his own real character would probably be reflected back in the words and conduct of the medium. He unaware of this subtile retiex action, might impute whatever falsehood and trickery he thought he witnessed, to the medium. If he were to prepare a work on Spiritualism, he would necessarily treat the subject from his point of view. It would abound with cases of hysteria, catalepsy and hypnotism, It would touch upon the magnetic and odylic force; narratives of cases from other books might be aptly garbled. He would probably declare opposing testimony to be insufficient, exaggerated, inaccurate or misstated. He would pronounce mediums and witnesses who certified in their favor to be hallucinated. Any residue of facts and cases he would be likely to attribute to and Physiology of Spiritualism.

Dr. Hammond closes his book with a translation from a French essay of an Arabian philosopher's description of his search for certain knowledge. It is admirable. The length of this present article prevents its insertion here. When the poles of his outer consciousness shall be reversed. Dr. Hammond will find, if not before, that Algazzali's method is as sure in spiritual science to yield eartain knowledge, or that which explains the object or phenomena sought to be known, as he believes it to be trustworthy in physical science. Boston, Mass., 1871. ALFRED E. GILES.

To the People of the United States. The People's Free Conference, of the city of Washington, D. C., after mature deliberation on washington, D. C., after mature deliberation on the subject, have determined to inaugurate a movement, the purpose of which is to secure a more perfect guarantee of the rights of individual conscience; to be styled the NATIONAL LIBERAL MOVEMENT, the aims and ends of which move-ment are herewith set forth; and we earnestly invite the cooperation and organized efforts of all lovers of religious liberty, of every name, who feel the necessity of guarding this, one of the most sacred rights of man, from all invasion. For the furthermore of this counter in the second results of the counter in the second results of the second resul furtherance of this common interest, we recommend the erection of committees of cooperation in all parts of the country, from and around which the movement may be strengthened, until a thor-oughly organized sentiment shall be established against all sectarian legislation, and the repeal of all National or State laws on the subject of religion inconsistent with our purpose.

We aim at the overthrow of no religion, or reliwe aim at the overthrow of no religion, or religious systems or belief; but we seek a universal religious liberty for all equally, without any, either direct or implied, discrimination. Our object is simply to make this, the United States of America, in reality, what it professes to be, viz.: A LAND OF RELIGIOUS LIBERTY.

The following declarations embody the substance of our views:

1st. That the rights of conscience in matters of

religious belief, are of the first importance to the moral life, peace and happiness of a people. 2d. That the true spirit of the political institu-tions of this country, as set forth in the Declara-tion of Independence and the Constitution of the United States, and preamble to the same, is clearly for the establishment of this right, as against any legal discrimination between religious be-liefs, or any authoritative enunciations thereon; and further, that the letter of the fundamental law expressly declares for this liberty and protec-

tion.

3d. That we ask no more than is provided for in the aforesaid law, as touching this subject, when that law shall be justly interpreted and properly applied.

4th. That we most solemnly and earnestly pro-

test against all legislation, exhibiting either direct or indirect preferences in any manner whatever, on the subject of religion, or in any way giving a political sanction to religious dogmas, and especially against the favorable consideration of petitions to incorporate such dogmas in the Constitu-tion of the United States.

5th. That the truths or falsities of religion are matters upon which the Government has no right to give an authoritative opinion, but to enforce order, and preseve peace and security for all.

6th. That we will as determinedly oppose the enactment of laws favoring our opinion, should such attempts be made, as we would oppose the enactment of laws against the opinions and beenactment of these against the opinions and beliefs of those whom we may deem in error, leaving all responsibility in the affairs of conscience, where it of right belongs—between the individual and the government of the universe.

ISAAC REIN,

Chairman of Com. of Correspondence.
A. BAWYER, Secretary.

A herse running furiously through a Lewiston street, a few days since, was stopped by a big black dog, which, with intelligence beyond instinct, ran after him, seized the dragging reins in his teeth, and tugged at them till the horse could run no

free Thought.

IS SPIRITUALISM ATHEISTIC?

BY APPOLONIUS.

Prof. Wm. Denton is of opinion that the Darwinian theory of growth or evolution from germs must do away with our belief in a creative energy or God. Unlike Darwin himself, and other distinguished recipients of the theory, he thinks we must henceforth be content to surrender all those instincts, wants and aspirations that point to a Heavenly Father, inasmuch as the theory of "growth rersus creation" dispenses with the Sureme Being. To decide that point confidently, one ought to be more than man or angel. Mr Denton merely puts back the difficulty a little way. The irrepressible questions still come up, Who gave power to the germ to evolve such immense results?-Is production by growth or evolution any less suggestive of divine wisdom or omnipotence than instantaneous creation?

The child's question, "Who made God?" has been an obvious one, in all ages, for the atheists and materialists to fall back upon. It is not omitted by Prof. Denton. Since evolution and growth is the course of things, what need of a God?

We wish that the professor, in his bold and able lectures, had informed his hearers that the question has been very thoroughly discussed by philosophers in all ages, and has received esnecial attention from some of the ablest among our contemporaries. Had he answered some of the many objections raised by modern German, French and English philosophy to his somewhat dogmatic, though by no means novel conclusions, he might have escaped the suspicion of superficial treatment of a momentous theme, which profound thinkers and students who may read his lucubrations will be sure to entertain.

"There is no force without matter, no matter without force," says the atheist; " what you affirm of God, I affirm of matter. It could never have been created, and it can never be destroyed. It has existed from eternity." Thus even the atheist is driven to the admission of an eternal First Cause: and so the difference between Prof. Denton and ourselves becomes narrowed down to the following: This First Cause that produced intelligence, under the phenomenon of time, on our planet—was it intelligent or unintelligent, matter or God? Can you get out of a thing that which it does not contain? Can you get intelligence, individuality, consciousness, out of any conceivable combination of unintelligent forces, whether operative for a Darwinian eternity or for a limited period? And do not all the analogies of the most advanced science go to assure us that those forces of which atheism has so much to say, in their application to mind, must, though their recipient forms may change, continue to exist, and to exist allied to an organic something?

In maintaining that the theory of "growth rersus creation" must necessarily be atheistic, Prof. Denton enters the domain of metaphysics, and here he is manifestly not at home. He does not begin to answer the objections with which arguments similar to his own have been met by the most eminent reasoners of the day. The question of a God is one of pure reason and the heart; and the attempt to settle it by a resort to the positive sciences, to geology, astronomy, or the Darwinian theory of growth must always prove abortive. Prof. Denton leaves the question light upon it, and raises no single argument that has not been answered over and over again.

"I turn my thoughts in upon myself," says Emile Saisset, "and I say, whence comes it that I cannot bely thinking on God? I exist, I live, I love to exist and to live. I find around me thousands of objects capable of pleasing and of interesting me; what need I more for satisfying my soul, and why do I search for something beyond?

"Why? It is, too well I see, because I am imsurrounded by imperfection. I consider my being, I see it flow on like a rapid wave; my ideas, my sensations, my desires, all no being that does not pass from movement to repose, from progress to decline, from life to death Amld these vicissitudes, even as one wave is pushed on by other waves, I roll onward in the immense torrent which is sweeping all things to unknown shores. Change, unceasing change is the universal law, and such is my condition.

"And the more I reflect the more I see that this condition attaches to the very nature of things. Within me and without, all being is changing because it is limited. Here am I -hut up n a corner of space and time; in vain do a stretch all the springs of my frail corporeal machine, I can take in only the small number f objects which are proportioned and near to: but among the innumerable truth of which I catch a glimpse, I can seize only a w, and even those on condition of concentrati . my thought in a narrow circle, outside of which I see confusedly or see not all. I love, but my power of lovng, which goes forth easily toward everything auggestive of some perfection, open or secret, can attach itself only to objects fragile, changing and perishable, none of which give me what they had promised. Everywhere is limitation. Within me is an indefinite power of development which as pires to display itself in a thousand different senses, and which encountering everywhere limitations, sometimes strives vehemently to overleap them, and sometimes falls back weary, sinking and discouraged. This is why I change unceasingly, and why everything around me changes; it is because we are all—guests of this world, great or small, thinking atoms, or blades degrees and under forms infinitely variable, incomplete beings, striving for completion, and approaching it only partially and imperfectly.

But why am I incomplete, and why under such a form, to such a degree, in such a time, in such a place? Why, indeed, do I exist instead of not existing? I am ignorant. And this proves to me invincibly that I have not within myself my rea- but he freely gives it: son of existence; that my being is not the primal and absolute being, but a being relative and bor-

"Now, every time that I regard my being as unforming or dissolving. The action, laws, printhe nerfect one. I conceive of him as accomplished in all the infinite powers of his being. While I alike eternal, and are necessary to the action of strive to reassemble, in this brief, fleeting span of what is. If it be proper to call good or happiness time, the dispersed fragments of my life, and to an entity, it is no less proper to call evil or misery develop some of my faculties, he, concentred in an entity. It is as reasonable to suppose an infian immutable Present, enjoys the absolute pleni- nite fiend has been the free, voluntary and retude of his being eternally unfolded. Every- sponsible cause of all the happiness we see and where I meet limits, whether in the beings who feel, as to suppose an infinite God (good) could surround and press upon me, or in the number, be and has been the free, voluntary and responthe being without limitations, the being unique angels," or finite devils could and have produced and above all, the being to whom nothing can be the sufferings in the universe, men, good angels not only those of which I know something, but [A. Kent avers that "all suffering" ("all") does the infinite number of which I know nothing. not come from "violated laws" and "antago-

are there, the prey to struggle, to negation and to disaccord. In him, all is infinite, positive, full, equal, unique, harmonious. This plenitude, this harmony, this unity of all the potencies of being -this is the good supreme, the first, the absolutely fair, the being of beings, God.

"This idea of the perfect being commands my admiration. How vast it is-how sublime! But is it not too far from me? Not at all. It is intimately near. Plunged in the movement of things that pass, I yield for an instant to the seduction of their attractions. In the spirit of pride and self-reliance, I may at times be dazzled and misled by the sentiment of my energy, of my knowledge and my powers; but this is when I regard only the surface. As soon as I enter into and examine myself intimately, I am dismayed at my utter feebleness, my inconsistency, the incurable fragility of my being; and I feel that it would vanish away, had it not its support in the one veritable being. There is in this no effort of mind, no circuit of thought, no reasoning; it is a sudden, spontaneous, irresistible sense of my imperfect soul, referring itself to its eternal principle, feeling itself to live and to be through him.

When I come to reflect and to reason upon these two objects of my thought, the being imperfect that I am, and the being perfect by whom I exist, I see that to suppress either one of these two terms would be an insensate enterprise. I find them at the end of all my analyses, at the beginning of all my reasonings. They form, in their indissoluble union, the permanent ground of my onsciouspess.

"Can I think of the duration that is flowing, lways preceded and always followed by another duration, without conceiving of eternity? Can I represent to myself a certain space, enveloping a smaller space, and enveloped by a larger, without conceiving of immensity? Can I contemplate the fluite being, the mobile, the developing, without conceiving of the infinite, the immutable, the accomplished? These two ideas suggest, the one the other, and are enchained by a necessary relation. Prior to the being imperfect, there is the being perfect; prior to that which exists only in a manner temporary, local, relative, there is that which exists fully and absolutely. Behold that which is simple, clear, evident; it is a natural axiom, the first of axioms; it is the supreme law of my reason. Shall I attempt to destroy by an artifice of my reason what nature has so profoundly graved in my consciousness?

"No! Man without God is an enigma, an inexplicable chimera. He has no longer a mission on this earth, nor a hope in worlds beyond. In losng his divine ideal, in essaying to take himself for his ideal, he falls below himself, and in having wished to make himself God, he ceases to be

We translate these passages merely as presenting one of the many arguments which physical and physiological facts cannot touch. Let materialism and positive science ignore Deity, if they will, and pursue their researches as if there were no God in the universe. We do not complain of this mode of going, with blinders on, to their particular mark. But let thom not presume to dictate to those who, by spiritual or metaphysical ways, arrive at convictions opposed to their own, on the subject of God and the life to come. Prof. Denton has done good service in exposing many theological absurdities that come to us through priesteraft or hibliolatry. We honor him for his eloquence and his intrepidity. Of his earnestness and sincerity there can be no doubt. But this question of a supremo being is one that no plummet that his science has invented can sound. A man may have his doubts as to the existence of a God, but to teach atheism confidently and dogmatically he ought to be no less than God himself. Every one who has thought profoundly on the subject must witness with grief the spectacle of such folly on the part of a good and learned

But perhaps it may be said that it is not against the existence of God, but against the existence of would protest. If so, certain expressions he has made use of, have created a misapprehension in the minds of many of his readers. Perhaps he change from hour to hour, and around me I find holds the Hegelian notion that God comes to consciousness in man; in other words that outside of man there is no God. His drift may be Pantheistic rather than Atheistic; and perhaps it is merely to the Jewish Jehovah, or to the "heavenly father" of the Christian, that he objects. Our remarks have not been based on the following eloquent exposition of his views, inasmuch as it might have been written by a good theist:

might have been written by a good theist:

"The spiritual is the last fruit of humanity, the last development of the soul. Do you think that all you see of the universe is all that there is? What! says a man, you call the universe God, and God the universe? And I reply, Do you suppose the universe is all that is around us only? What we do see and what we do know about it is but the smallest part of its infinity. God is all that is, all we see and know, and all we do not see and know—and that is inconceivably the greater part. We may see God's glory in the rainbow that spans the heavens with its resplendent arch, and in the light that twinkles on the trembling drop of dow; we can hear his voice in the thunder's roll, and in the humble cricket that sings to the stars at twilight his vesper hymn. God within us and around us! We can nover depart from him, for 'in him we live, and move, and have our being.' We are beginning to approximate to this unseen part from him, for 'in him we live, and move, and have our being.' We are beginning to approximate to this unseen realm; heaven is coming closer to us day by day, and we who understand it may commune with those who have gone before. So shall man approach nearer and nearer to that land of souls, till all shall learn the glorious reality that heaven and earth are one."

HOW SHALL WE ORGANIZE?

MESSRS. EDITORS-W. S. Reynolds is a Spiritnalist. He is in favor of "organizing," and with a "creed." (See last Banner.) He gives his creed, and virtually asks why all Spiritualists cannot unite on such a creed. Austin Kent is a Spiritualist. He has conversed with unseen intelligences, more or less, over forty years. He has believed, beyond doubt, for thirty-one years, that of grass, or grains of sand—we are all, in different these intelligences were disembodied men, women and children. He has a creed, but it differs very much from the creed of W. S. Reynolds. He is not opposed to organization if that is possible, and no one be even asked-not to say required-to subscribe to, or in any way become responsible for, his or for W. S. R.'s creed. He could never ask another to subscribe to his creed,

> 1st. The universe, or what is, is uncreated and eternal. Matter, mind and spirit are eternal.

2d. What is, is in eternal action-forming and adically incomplete and incapable of existing by ciples and life of this something are as old as itself, I see dawning upon my soul the idea of the something. They are really it or a part of it, 3d. Good and evil, happiness and misery, are form and degree of my own faculties. But he is sible cause of all the misery. If men, "fallen wanting. All the potencies of life are in him- and finite gods may have caused the happiness, Unequal and bounded in incomplete beings, they | nisms," except as Nature violates and antagonizes

her own laws-except as her laws come into collision one with another. And the more "healthy." natural or normal the cat, the more mice she will kill and catch; the more "healthy" the mouse, the better food it makes for the cat.]

4th. Modern Spiritualism demonstrates a coming life for us all. It does not prove beyond a possible doubt whether that life is or is not eternal.

5th. Eternal changes in the condition and forms of individualities are a necessity. "Eternal progress"-improvement-is an impossiblity.

Now, if Bro. W. S. R. will write a constitution for an organization which gives my creed-hence me-an equal place with his creed and him, I give him leave to put my name with his as a member of the society; provided, further, that all others can come in on an absolute equality with us, so far as relates to the organization. Here, brother, is a fair chance for you to exercise your gifts, and start the organization which many Spiritualists ter was greatly pleased, and said, "Brother, is so much desire. I confess it would be difficultnot to say impossible—for me to write it. To encourage you in the effort, I prophesy, if you succeed in writing the constitution, your organization will succeed. I do not believe you would desire to shut me out of your society; but you do it when you take your creed in and leave mine out. Both must go in, or both be left out.

AUSTIN KENT. Fraternally, Stockholm, St. Lawrence Co , N. Y., Jan. 18, 1871.

INSANITY-ITS TREATMENT.

MESSRS. EDITORS—I remember reading in your paper, last year, an able discourse of Mrs. Hardinge, treating of obsession as the fruitful cause of much superinduced insanity, illustrating it by instancing some frightful epidemic visitations of it in Roumania, or elsewhere in Europe, and by the generally fruitless official efforts of the priests or bishops to exorcise it where they personally possessed not the requisite magnetic power; showing that Spiritualism, as a belief or a science, did not increase insanity in any ratio comparable with other religious faiths, but whilst tracing it to its often true source in obsession, did thereby point out the proper remedy, which should and would be finally adopted by its intelligent advocates everywhere.

The "good of Spiritualism" in one respect, it strikes me, might be preëminently shown in the establishment of a new, or, at least, an early selection of an old institution of the kind, where the needed psychological treatment might be introduced in connection with other therapeutic gencies, or following them.

I have now under my eye the case of one of our lately most useful public men, whose life is made a burthen by the possession (or obsession) of an old boyhood's acquaintance, whose spirit, availing itself of his prostrate state of body and mind, attempts to control him, in ignorance of the proper method, with no evil intent, perhaps, averring, as it does, that it sincerely desires his restoration through a more intelligent manipulation, after proper medical treatment of the physique; when it may harmlessly control him for good.

If you cannot now editorially name, in this connection, such an institution, may we not hope that you will early commend to the adepts in the treatment of insanity, and the wealthy humanitarians of this persuasion, the early organization of one at some accessible point North?

New Orleans, Jan. 11, 1871. J. McD.

JOAN OF ARC AGAIN.

If anything was wanting to convince at least all intelligent Spiritualists of the verity of the old story of Joan of Arc-if it have not been permitted to the majority of searchers after spiritual phenomena to witness, from time to time, in their own circles of acquaintance, similar demonstrations of direct spiritual agency—we have for them, in a French paper of this city, the following communication, which cannot fail to bring up now most convincingly the probabilities of the old the popular notions of God that Prof. Denton | story of the unfortunate Perceile. I translate

New Orleans, Jan. 9, 1871.

THE NEW JOAN OF ARC. THE TRUTH ABOUT HER.—It is not all pure romance that is narrated by the popular classes in relation to the new Jeanne d'Arc. She lives, is twenty years old, calls herself Catharine Panis and is a servant in the village of Saint Laurent (de l'Ain;) she made the visit to Paris toward the end of October last, under circumstances miraculous, as attested by the cure of Saint Laurent in a letter written to one of his friends, as follows: It. was the 3d of October last that Catharine found her mistress and said to her that the Virgin appeared to her, holding in one hand a rosary, in the other a sword, and ordered her to go to Paris and to Orleans to aid in delivering France from her enemies.

When her friends opposed her going, the Virgin continued to annear to her; and, when questioned frequently by them, Catharine replied, "I can tell nothing, but it will be terrible!" then she added in a whisper, "I have done wrong to tell that." At last she departed with sixteen france (three dollars), refusing any more money. She saw the Prussians for the first time at Lisses, near Corbeil, and entered Paris without difficulty.

Catharine immediately presented herself to the great personages that her mission was to see. They received her communications with great reserve, and appeared to pay no attention to this poor girl, who, without being disconcerted, retired with the satisfaction of having accomplished her mission. After two hours our great personages caused her to relippear before them. "And this time," said she, " they heard me well."

On the 20th of October she quitted Paris in the train of a sortie of 150,000 men — which proved how much she was absorbed by heavenly thoughts-and took the way to Orleans. She traversed the Prussian lines without any one addressing her a word, entered a forest during a battle raging there, and penetrated the city of Pucelle (the original maid of Orleans,) where, remaining three days, she saw the persons that she sought, and then returned to the home of her master on the 3d of November, resuming tranquilly her domestic services, with two sous of her ixteen francs left unexpended.

When they spoke to her of her journey she avoided the subject, only saying one day to her master who passed her, "I have done that which they told me to do and am returned. I believe all will go well only if those gentlemen do what they have promised me."

And the cure of Saint Laurent added: "I forgot

to tell you that these members of the Govern ment have demanded the name and address o Catharine, in the event of their wishing to write

to her."
And I would add, on my own part, that at Lyons, amongst the population, it is believed that, at the instance of Catharine, the Governor of Paris has caused to be said a mass at Notre Dame de Fourvieres, for the triumph of the armies of France. And what is most singular is, that it is in the circles most advanced and amongst the workmen wearing the red that this mission of Catharine is the most believed, and confidence in the Virgin Mary's intervention in our behalf the most sincere and general, adds the correspondent. "C."

Spiritual Phenomena.

A SPIRIT SHOWS ITSELF TO A DISTANT SISTER BEFORE FINALLY PART-ING FROM ITS PHYSICAL BODY.

EDITORS BANNER OF LIGHT-The following statement was given to me personally, a few days since, by an elderly lady friend, who is of a high order of intellectual culture, and may be accepted as entirely accurate in every particular. Names I withhold, for reasons of my own. The lady is an honored member of an Orthodox church.

SYNOPSIS OF STATEMENT. The lady had a brother residing in a city more than two hundred/miles distant, whom she had not seen for some time. At about three or four o'clock in the morning he stood before her in her bed-chamber, robed in sleeping clothes. The sisthis you?" or " Brother, I am glad you have come." He replied in a brotherly way, and, after some further interchange of words, he was gone.

I inquired whether she had thought it a dream only, and whether she had had a consciousness of having passed from the sleeping to the waking state. She replied that it all seemed very real. and that she had no doubt it was the spirit of her brother. She said he appeared twenty years younger than he really was, and then called my attention to two portraits of him, which were hanging on the wall of the parlor, one of which was taken twenty years before the other, and was the one which represented him as she saw him in the vision, and caused her to say," Why, brother, how young you look!"

Within a couple or three days she received a letter giving some of the particulars of her brother's death at about the hour she had seen him. She answered the letter, and spoke of her dream or vision; and in return it was written that the brother seemed to have passed away for several minutes, and they had thought all was over, when he again partially revived and turned his eyes upon those about his hed, while a pleased expression lit up his face, but he did not speak, when his spirit took its final leave. She believed that during that brief interval of seeming death he was present with her. The letter also said that, after he was "laid out," he appeared twenty years younger than when alive.

I have the highest confidence in the entire accuracy of the foregoing statements, because I have had a long acquaintance with the lady who gave them to me, and also from the high standing and respectability of all the parties. H. SCOTT. Lancaster, O., Jan., 1871.

A SPIRIT TEMPORARILY LEAVES THE

A correspondent of the Providence Press tells the following story of an old parsonage in Little Compton, R. I.:

"An incident is related by the present occupants of the house, that must be placed in the list of similar experiences given in Crowe's 'Night-Side of Nature.

The wife of one of the reverend tenants of the parsonage was busily engaged one afternoon at her work in the kitchen—her husband in his study—when her married sister, who lived not far away, without knocking, raised the latch, walked in and took a seat near her. It was not usual for her to call, and on this occasion she remained for some time, conversed with her sister of her affairs, and the employments with which of her affairs, and the employments with which she had been occupied during the forencon, and left her. As the summer's day wore on toward its close, the minister's wife went out for a walk and to return the visit of her sister. To her surprise, she found the latter had not been from home all day, although, on repeating the conversation, it was found she had been doing the very things which the two had been talking about. Whether anything happened out of the ordinary course afterward having any reference to this singular circumstance we are not informed, but it is a question for the learned in psychological science whether it be possible for the spirit to leave the body and go off on private excursions of its own in this independent way."

Written for the Banner of Light. TO A BROKEN STALAGMITE. Respectfully dedicated to Prof. William Denton

BY JOHN WILLIAM DAY. In cave of darkest midnight Thy shattered form had birth; Far from the cheering sunlight, Chained in the hollowed carth But life to thee was calling-(As to the furthest star)-In lime-charged growth-drops falling

Through many a creviced scar. Beneath, a gloomy river Flowed o'er the cavern floor; No day-beam there might quiver Along that Stygian shore. Up from abysmal sources. Its sombre head it reared, Stalked through its tideless courses Then blankly disappeared.

There, 'mid the shadows bending, As ages rolled away, Thy form, through growth ascending, Rose slowly, day by day; And weird stalactites, reaching Down from the cloudy dome. Like selemn hands, beseeching Seemed calling thee toward home

But once, with torohes gleaming. A spectral bark drew nigh; Hor wake with splendor gleaming She swept in glory by. And outstretched fingers clasping. Thine apex rent away— Their treasure stoutly grasping They bore thee to the day. 0 0 0 0

Like weird stalagmites growing In cavern cold and dim, Our souls, through tear-drops flowing, Immortal stature win. What though no sunlight glimmer Upon our dark despair?-The crystal grows not dimmer, Humed in the murky air.

And when the "corose-lights" quiver Along life's cavern side, And o'er death's "Echo River" The phantom barges glide. Then angel hands in pity Shall bear us swift away-As from that midnight city Men bore thee to the day-

Out from life's gloomy prison-Out from sin's darkling lair-Where faith to sight arisen Drinks in the clearer air : Where quenchless light supernal From Truth's clear contre rolls. Along thy pathways vernal, Oh Summer-Land of souls!

The Germans have no set funeral service. It a left to the ability and discretion of the officiating clergyman to improvise one suitable to each

We must think of ourselves as a part of God, says Spinoza.

Everything in the world, even respect, is to be bought.

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JOHN BULL AND HIS SON SAM. A CHIP OF THE OLD BLOCK.

> Being as like as rain to water, Or devil to his dam." —King John, Act II, Scene I. Said old John Bull to his son Sam:
> You are my oldest lad,
> And proud am I to see you, Sam,
> Take pattern from your dad.

Now do n't begin to frown, Sam, Like many another youth, Or grumble at your dad, Sam, For telling you the truth.

You know as well as I. Sam. We both love power and polf, But when you left your dad, Sam, And set up for yourself,

You had a fine spun theory, Sam, To justify your way; But what you said was true, Sam, You swear a lie to-day.

First take your Declaration, Sam; You treat the whole with scorn, Except where it declares, Sam, All men are equal born. And that you swore a lie. Sam.

For eighty years at least, Made slaves of your black equal, Sam, And sold him like a beast. I recollect the time, Sam, When you were wont to call Your dad an Abolitionist,

And cursed at Exeter Hall. But when, in sixty-one, Sam, You got into a fix, You did as your old dad did, Sam, In eighteen thirty-six.

Both of us freed our slaves, Sam, But in a different way; Yours to spite your Southern friend, While I freed mine for pay.

Again, I well remember, Sam, When you were very young, You swore secession right, Sam, And I swore it was wrong. But when the thing came home, Sam,

How soon you swore it bad, And did the very thing, Sam, For which you blamed your dad. There is another thing, Sam, At which I often smiled; That was, to hear you howl, Sam,

It might have hurt your feelings, Sam, I candidly must say,
But now you love the word so well,
You use it every day.

Oft I have heard you swear, Sam, Taxation was a curse, And that a national debt was A monster ten times worse, I am not going to say, Sam,

If rebel you were styled.

You did not tell the truth; But how is it to-day, Sam? You glory in them both. I own that in the franchise, Sam, -

You are ahead of me; Of course, where soldiers guard the polls, Elections must be free!

I have not got to that, Sam, Nor can I tell, as yet, How the worst men you have, Sam, The best positions get. But now a word or two. Sam. Concerning all the clamor That you are daily making, Sam, About the Alabama.

Now, tell the truth for once, Sam, Though it should make you sick : How many times have you, Sam, Been guilty of the trick?

I do not say it 's wrong, Sam, Nor blame you for the act; But Cuba, and Brazil, Sam, Corroborate the fact.

In fact, I want to know, Sam, Did ever you deny To sell to any one, Sam, Who had the cash to buy?

From promises to pay, Sam, Coal oil, or penny dips, To wooden hams and nutmegs, Clocks, cannon, shoo pegs, ships!

And has there a rebellion, Sam, These fifty years been known, You have not praised and aided, Sam, Unless it was your own?

You say I took advantage, Sam-However that may be— But did you ever fall, Sam, To do the same with me?

From the very day you left me, Sam, Whene'er my hands were full, You never failed to cry, Sam, Now down with Johnny Bull! But very well I know, Sam,

You have a bragging way,
And have to please the roughs, Sam,
Before election day.

Ve hoth might live in ne And better our conditions,
If both of us would hang, Sam,
The brawling politicians.

Both have done some wrong, Sam, And both should have redress: But let us look at home, Sam, And talk a little less !

The Other Side-Outrages upon Unoffending Indians in Kausas.

We learn from the Boston Advertiser, Saturday, Jan. 21st, 1871, that Vincent Colyer, Secretary of the Indian Peace Commission, recently received the following important letter:

OSAGE AGENCY, KANSAS, Dec. 24, 1870. Dear Friend — Our half-breed Osages are in much distress, and ask me to appeal to you and the Commissioners who were here for advice and assistance. About thirty of them, on my advice, filed their intentions with the proper court of becoming citizens. The tribe moving down into the Cherokee country again on the hunt, the threats and all the treatment received from the settlers soon forced the most of them to abandon their improvements and follow the tribe; and they were eventually driven back to savage life, so far as these "Christian" laud thieves could do so. Twelve yet remain under unbearable persecuion, which they endure with the patience and forbearance of Christian martyrs. [The letter gives their names, seven being half-breeds and The letter live full-bloods.] One week ago to night, Joseph Mersher was taken, with his wife, who is near confinement, and their child, from their beds, not hermitted, and their child, from their beds, not permitted to dress themselves, their house and all its contents burned, they beaten with revolvers, their lives threatened if they did not leave the country, and they were marched to the woods, ostensibly to be mysdered. This country, ostensibly to be murdered. This cruel outrage was perpetrated by the Campbell family and their friends, who were incensed beyond measure because Mersher had become a citizen, and was likely to enter the claim he has lived on for one sikely to enter the claim he has lived on for four years, and had improved it with a good cabin and outbuilding. He had about twenty acres under cultivation, had planted fruit trees, etc.—this was his only crime. He was a quiet and peaceable man. This Dr. Campbell "jumped" this improvement about one year ago, and has been carrying on this warfare till now to force bletsher away from his home. A short time Mersher away from his home. A short time since, the court granted Campbell an injunction against Mersher, even preventing him from cut-ting his firewood on his claim. This is an example of the justice afforded to a citizen of Indian descent by the courts of the State—at least, of this part of it. Why this people worships the negro and persists in crucifying the poor, inoffensive Indian, is a problem. Peter O. Carter had a problem. good cabin, and fifteen acres in cultivation. He filed his intention of becoming a citizen, and his house was burned by some incendiary, and his ponies stolen. He came to me and said he would have to leave his farm and go with the Indians, for he believed they would rob him of all his property and then take his life. He did go. Two white men divided his farm between them, which tells to the observer who committed or instigated these crimes. A few days since, Martin Redman's house was torn down. Little Wild Cat has been forced, by threats of violence, to quit improving his claim. Tobey's house was entered by a settler and his family while he was at this appearance between and he is not permitted to agency on business, and he is not permitted to live in it. He has made a hut, and is waiting for justice; and all of them are suffering in divers

ways from these border ruffians.

While the government is spending millions of

the agency when you were here to offer the Osages the Congress bill, which passed heavy resolutions of protection to the half-breeds if they Osages the Congress hill, which passed heavy resolutions of protection to the half-breeds if they wished to become citizens and enter their improvements, to induce the half-breeds to withdraw their objections to the bill, and appointed a committee of distinguished settlers to see that they were protected, has proved a grand swindle. The poor half-breeds now say they were foolish to place any confidence in men that had overrun their country. They, with myself, have followed up that committee sharply and begged for protection against those "jumpers," who, as I have related, are destroying the houses and property and timber of these citizens, Osages, and threatening their lives; but the committee are powerless, or those of them who are willing to render any assistance, for the mass-meeting has gone back on the committee. The following remark expresses the whole of it: "The Osages have signed the bill and we have got the land; let the half-breeds go to hell." Two of the committee, Judge Emerson and Sheriff White, were disposed to carry out the resolutions and give their personal influence in favor of justice, and, as a consequence, were badly defeated for offices they were candidates for at a recent election. These dozen Osage Indians may be killed or forcibly ejected from the country within the next fortnight. They are citizens, and are not, therefore, under my protection or care as agent, though I aid them all in my power. They are poor, without money to pay large lawyers' fees. The attorneys are mostly expecting to run for some office, hence are averse to taking their cases or assisting them. What can be done for their immediate relief and proto taking their cases or assisting them. What can be done for their immediate relief and protection? Could not Congress be induced at once to pass an act authorizing these I have named to enter their claims on the quarter-section, including most of their improvements, which would work no hardship to any but willful thieves. Congress could never do a better, a nobler act. If the President knew of their situation he would certainly extend his hand for the protection of his

> [Signed] ISAAC T. GIBSON. United States Indian Agent.

dependent children.

This narrative of startling outrages in Kansas came to hand on time to be considered by the Indian Commissioners during their recent meeting. It was referred to a sub-committee of Messrs. John V. Farwell, John D. Lang and Vincent Colyer, who made it the subject of a special report to the Secretary of the Interior, which was adopted by the whole board. The Commissioners say they were present when the attempt was making to secure the consent of Indians to the law of Congress for the removal of the Osages; that the half-breeds were opposed to giving their consent, fearing the whites would not permit them to retain the claims they had lived on and improved; that they were confirmed in their supposition by the fact that certain whites, under cover of the night, entered on Indian land and took steps necessary to give them the color of a claim to their improved farms; that the settlers in all their neighborhood protested their disapproval of such conduct; that's great mass meeting was held, at which the whole community by speeches, acts and resolutions was pledged to stand by the civilized Indians who desired to become citizens and live like white men; that, believing in the sincerity of this action, the Commissioners urged the acceptance of law, and promised to use their influence with the Great Father to secure a faithful performance of the guarantees; that, because of this pledge of the Commissioners, the half-breeds were induced to give their assent, and that in so far they consider the Government pledged by their action to maintain the just rights of these poor men and punish their persecutors, and they respectfully and earnestly call upon the Government to put a stop to these outrages. The Commissioners say further that this was the first case in which they were called upon to act in behalf of the Indians, and the result will be critical to, and perhaps decisive of, their influence for good in all future operations. There are many similar cases of removal of Indian tribes yet to be effected, and the Commissioners very distinctly say they cannot in future pledge their good offices to secure a peaceable settlement of the conflicting interests between the races, unless in a case so placed as the present, the Government stands by them and gives the Indians reason to trust in their assur-

Banner Correspondence.

West Virginia.

WHEELING, Jan. 10th .- Addie L. Ballou writes: I am firmly settled once more in the field of active service, with returning health, and with my face turned again toward the rising sun, after having duly considered and decided to keep it for the season to the westward.

First, after writing my last to you, I sojourned briefly in Joliet, Ill., giving one or two lectures, and where the pouring rain spollt one service, and kept a "large concourse of people" at home (bapplly for them). Thanks to the good people of Joliet for letting me speak to them under any circumstances. Adjourning from Joliet to call a previous meeting at Champaign, Ill., a flourishing, wide-awake city of no mean pretensions, and with great promises, boasting its excellent Industrial College, I gave there and at Urbana, an adjoining town two miles away, (the second tectures on our philosophy ever given.) in all cloven lectures, and still our philosophy over given,) in all cloven lectures, and still they are wanting more. Large and appreciative audiences greeted me. Thence to Decaur. Ill., where, in the beautiful Opera House, owned and dedicated by Bro. E. O. Smith to all reformatory movements, with the inscription in large glided letters, spanning the arch above the restrum, "Dedicated to Free Speech," I found hundreds ready to listen to my words, which could not fail to be inspired, if responsive to the sweet harmony of the music, that, rising from the organ and the voices of the singers, wrapped, like an incensed mantle of gossamer, its sweet chords of melody about me. Six lectures here woke from the Rip Van Winkle sleep of two years the goodly people to the consciousness of the world's progress outside of them, and now the manifest determination of the sleepers is to rouse into action, and keep pace with the rest of the climbers. The generosity of Mr. Smith has prompted him to give gratuitously the use of his Opera House to enable the other friends to further their

Smith has prompted him to give gratuitously the use of his Opera House to enable the other friends to further their project of establishing a Lyceum for the children soon.

From here to Sycamore, where, on Christmas day, a reunion and sort of spiritual feast had been prepared for and by the faithful brethren, and "sisteren," too. Here I was roofed under the hespitality of Bro. Harvey A. Jones and wife, both workers in our field, and good ones, too. Dr. Joselyn and lady are doing a glorious work here in healing the sick, and bringing gratitude and benedictions upon themselves by binding up the aching heart and restoring to health the invalid. One cure of theirs was the removal of a pebblestone from a girl's ear that had remained there for ten years, and had baffied the skill of the most eminent M. D.'s, by a few passes, and without giving a moment's pain. The obstruction had caused paralysis of almost the entire side and partial deformity of feature, which is now almost entirely cured. Here, though a most inclement day, and entirely cured. Here, though a most inclement day, and the fact of the renowned Nilsson singing at the same hour, did not provent a fine audience from attending our "spirit-ual feast."

the fact of the renowned Misson singing at the same nour, did not provent a fine audience from attending our "spiritual feast."

Onward, with quick speed, to the heart of the great West, Chicago, a moment to take breath, looking in upon the cheory faces at the Religio-Philosophical Journal and Present Age offices, grasping the hand of our Sister Annie Denton Cridge, who was haiting en route for the land of gold, a night to gaze on the glittering display of "Twelve Temptations" at Crosby's Opera, and with beating heart and high hopes, anticipations of smothered baby kisses from the winsome lips of my "wee bit lassie" in Michigan, and I moffigain on the train that will not keep pace with my leaping heart, for it sees the peachy cheek pressing against the window-pane, and the violet eyes, twinkling like stars in the firmament of my happiness. To-night my little one will sleep on my bosom that has been so long hungry and cold for its bright tresses to nestle there. I'm coming, my little one; wait. Ah mel but the picture had too much sunshine in it to be substantial, and its gliding was terribly tarnished when the dark "divinities that shape," &c., informed us that, owing to a "smash-up" on the railroad—though only fourteen miles away from the realization of the golden vision pictured from a mother's fondest hopes and affections—twenty-four hours must pass before the way was clear, &c., it was a kind of "blue pill" not agreeable to the digestion, and one not calculated to allay the 'ever of 'irritation very speedily. Oh well it there's one comfort even in being hung —you'll feel so much relieved when it's all over! So the most unbearable agonies must end sometime; and so the old year, as his gray mane went down in the shadow of midnight, when he shook off the white coverlet upon the cradio of the new-born year, smiled a sad, sweet, happler smile over two pillowed heads, and wished with us that a happler year than the old might gladden the hearts now once mere united.

Like Samuel of old the "voice did speak to me,"

My address may be here for two weeks, or as usual by the register in our journals.

not be inappropriate at this time to give you a little information of the movements of this really "live" Lyceum.

Though numbering only about seventy-five souls, it contains some of the best youthful elecutionists and singers of Brooklyn. Any one wishing to be convinced of the truth of my assertion has only to visit them at their hall, (Sawyer's Rooms, corner of Fulton and Jay streets,) any pleasant Convention Sunday, to be satisfied. "The world moves," and this Lyceum with it, working, learning and teaching the blessed truths of spirit communion and the laws of eternal progression. They hold their sessions every Sunday morning at half-past ten. The afternoons are occupied with lectures given by the talented and highly developed trance medium, Mrs. Emma F Jay Bullone, whose elequent words of truth and love are drawing full houses of highly intelligent audiences. She will continue to lecture, till further notice.

The Lyceum gave its annual Christmas Festival on Thursday evening, Dec. 224. The programme displayed a fine array of songs, duets, recitations and tableaux, with a sprightly little operetta, written for this occasion by a member of the Lyceum, and entitled "Contentment is Happiness, or a Dream of Fairy-land." It was well received; after which came a distribution of Christmas gifts, when the entertainment closed with dancing for a few hours, in which youth of all ages participated. By special request, this oxhibition will be repeated on Monday, Jan. 30th, when all who wish can have the pleasure of sceing the little ones again.

The annual election of officers for the Lyceum took place

hibition will be repeated on Monday, Jan. 30th, when all who wish can have the pleasure of seeing the little ones again.

The annual election of officers for the Lycoum took place on Wednezday, Jan. 4th, when Mr. Jno. Wilson was elected as Conductor; Mr. A. G. Kipp, Assistant Conductor; Mr. A. G. Kipp, Assistant Conductor; Mr. H. Dlekinson, Treasurer. Under the guidance of these carnest workers, the prospects of the Lycoum are very promising. I think I am not saying too much when I aver that the society of Spiritualists in Brooklyn have more to contend with than almost any other city in the Union, from the fact that although there are enough wealthy Spiritualists here to creet and support a splendid edifice perfectly adapted to all the uses and requirements of progressive teaching, yet Brooklyn is emphatically a city of churches, godly and ungodly; some of them having adopted a broader and freer platform than others, many (and I regret to say the majority) of our Spiritualists go to them, contented to listen to a molety of truth enveloped in a large quantity of Orthodox dressing, rather than brave public opinion, as our glorious cause has not yet become popular, and they are not prepared to wear the crown of martyrdom.

The Banner is a welcome guest at the Lycoum, and many a home and fireside are cheered and strengthened by its truthful and holy teachings.

But I have lengthened my communication far beyond myoriginal intention, and will therefore close by bidding you, dear Banner, God-speed in your blessed work, and may your shadow never be less.

P. S.—All communications to the Brooklyn Society of Progressive Spiritualists must be addressed to Mrs. Ada E. Cooley, Corresponding Secretary B. S. of P. S., 130 2d Place, Brooklyn, L. I.

DR. H. BUTLER AS A HEALER—I feel it to be a duty I

DR. H. BUTLER AS A HEALER -I feel it to be a duty I owe the community at large, and suffering humanity especially, to tell them of my experience with Dr. Hartford Butler, a healing and test medium and magnetic physician of wonderful power. As a test medium, he stands unrivaled in the world. Seven years ago I was induced to call on Dr. Butler, while suffering from a severe attack of spasms of the

Butler, while suffering from a sovere attack of spasms of the heart and lungs, after having tried two-so-called good physicians without relief. The first treatment gave instant relief; three more improved my health permanently.

During the present menth we had occasion to call him for our little son, suffering severely with threat and lung complaint. He received instant relief from one treatment. While the doctor was at our house, a young lady called in who had not spoken a loud word in eleven days. The Doctor gave her a partial treatment; she spoke readily in ten minutes, and has found her cure permanent. She cheerfully subscribes her name to this fact. While with us the Doctor has given us many wonderful tests, which could not fall of convincing the most exceptical of his wondrous gift. He described most truthfully and minutely a contusion of an arm which occurred fifty years ago to a friend of ours who is now over seventy years of age.

The Doctor gave me a surprising test, describing an infant daughter who was blind, and had passed away three years ago; also many others which were perfectly surprising. The Doctor describes the disease of persons at a distance. A remarkable instance of this power was exhibited in the case of my sister. My husband inquired of the Doctor the whereabouts of a former patient. The Doctor's controlling spirit impressed him that he could give no relief; also described most truthfully the disease, which was cancer in the breast, he never having seen or heard of the lady, neither had he yet seen my husband.

The Doctor is at present located at Rochester, N. Y.

nun he yet seen my husband.

The Doctor is at present located at Rochester, N. Y. I would most earnestly advise those suffering to avail themselves of this most wonderful health-giving physician.

Greece, N. Y., Dec. 24th, 1870.

HERRY BONESTEEL,

HATTIE A. BARKER.

Massachusetts.

FITCHBURG .-- Mrs. M. S. Hondley writes: "Permit me to relate to you another evidence of the glorious presence of the good immortals in our midst. Within the past few months, I have been very much urged by my inspirations cial question, and I felt anxious to know who was thus urging. Mrs. Ewen, our noble clairvoyant of this town, was in our house one evening, and as she was recing and describing spirits, said, 'I see Gen. Geo. Washington standing by you, and he it is who is causing you to write the lectures.' The next day I addressed a letter to our dear Henry C. Wright, asking him the question; sent a closely sealed envelope, marked in such a manner that I could readily determine if I had been disturbed, and enclosed it in a note to that most remarkable medium, J. V. Mansfield, No. 102 West 15th street, N. Y. In a very short time came the communication, telling me that Gen. Geo. Washington was President of the Band who control me, and was inspiring me to write the lectures. At the close of the communication, lienry said, 'How is your watch?' drawing the figure of a watch, with the hands pointing to half past one. I took out my watch as I read it, and although it was four o'clock, my watch had been stopped at half past one.

I think we can never be sufficiently thankful for this blessed means of communing with our spirit-friends; and ing. Mrs. Ewen, our noble clairvoyant of this town, was

I think we can never be sufficiently thankful for this blessed means of communing with our spirit-friends; and such reliable mediums as Mr. Mansfield ought to be patronized by every one who desires truthful communications. I have known of Mr. M.'s mediumship for many years, and of many very wonderful tests given through him. Everywhere is felt an increasing interest in the phenomena. I am to lecture in Winchondon on the evening of the 25th, to attend a 'grand rally' of liberal souls in 'Mariboro', Mass, on the 29th; the first Sunday of February in Lunenburg; second and fourth in Lynn.

Let us be for Truth and Right forever."

Minnerota. ELK RIVER .- J. B. Mayo, M. D., writes, Jan. 10th: The people of Minnesota are more liberal in their religious views and sentiments than they are in older settled States. The Spiritualists hold meetings at Elk River once in four weeks. and they exert a powerful influence by humanizing, harmonizing and enlightening the people, and by removing monizing and enightening the people, and by removing error, priesteraft, bigotry and superstition, giving in their stead the true bread of life; for which the public in this vicinity are largely in debt to Mrs. Margaret II. Fuller, of Elk River, for being the principal agent in establishing and sustaining progressive meetings in the place—although we usually have one or more speakers from other localities, who find a cordial welcome at Mr. and Mrs. Fuller's house. who find a cordial welcome at Mr. and Mrs. Fuller's house. Mrs. F. is an early pioneer in the gMflous &Luse of Spiritual Philosophy, having embraced it shortly after the Fox girls made their happy discovery; was then developed as a writing medium. Since then she has become an independent clairvoyant, psychometrist and magnetic healer. Like E. V. Wilson and other distinguished mediums, she frequently, while lecturing, gives surprising tests by accurately describing spirits. She often points out marked changes in past, present and fature life with an accuracy that is truly astonishing; is highly inspirational, and speaks with great force and earnestness. She is very unassuming, and always has a kind and cheerful word for those who are in adversity, thus manifesting the Christ-principle. I know of no one else who has beenflued the public as much as this medium has, in a quiet and unobtrusive way, by healing the no one elso who has beneficed the public as much as this medium has, in a quiet and unobtrusive way, by healing the sick and giving tests and explaining the Spiritual Philosophy. My object in writing this is to benefit the public, and in justice and esteem to the medium, Mrs. M. H. Fuller, of Elik River, Minn. Please add her name to your list of lecturers in the Banner of Light, for which she has been a constant subscriber, reader and admirer ever since it was first published.

Kansas.

GIRARD.—A. Sharp writes, Jap. 8th, as follows: We are few in this section who are believers in Spiritualism, yet not without hope that the cause will eventually flourish

here. A few weeks ago Bro. Dilts sent to Marmaton and had a Mrs. Frey, a clairvoyant and tranco medium, come and speak for us. She delivered two lectures in Girard and two at a schoolhouse four miles southwest of the former place, and had full houses at each time, and many porsons seemed to like her well. Girard is a town of over five hundred inhabitants, and not yet three years old. It is the county seat of this county (Grawford) and the centre of a very fine country, but it is cursed with a railroad monopoly and a dispute concerning the title of the land. We Spiritualists here would be very glad to have any good speakers who could make it in their way to run down from Fort Scott, south twenty-five miles, and give us a lecture once in a while; but we cannot promise them large compensation, as mort of us are poor and struggling to make homes for ourselves and families. Having been unfortunate in my pecuniary matters in Michigan is the cause of my being here.

Mrs. Frey seems to be a very good clairvoyant as well as trance speaker. A week ago to-day, at one of our social at a schoolhouse four miles southwest of the former place,

by delays along the route and with the journey, we stood before the people here. The medium, Laura V. Ellis, exhibited last evening here, and will remain to stir up the dry benes of orthodoxy and superstition the most of the week. The next Sunday, and perhaps more, I am to speak ngain, and go from here elsewhere whithersoever the "divinities" may drift me next, perhaps North, maybe South, possibly to the East.

Texas. NACOGDOCHES .- II. C. Plerce writes: "Spiritualism is New York.

BROOKLYN LYCEUM, &c.—Dear Banner: As there has been no report of late in your valuable paper from the Children's Progressive Lyceum of Brooklyn, I think it will ing here, and shall lecture in Waco soon. We need more traveling test mediums than we now have." spreading in this part of the State; several new mediums

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.]

C. FANNIE ALLYN Will speak in Fort Scott, Kan., during February. Address as above, or Stoneham, Mass. Mrs. N. A. Adams, box 271, Fitchburg, Mass. I Harrison Avoir, Charles City, Iowa. Mrs. N. K. Andross, trance speaker, Delton, Wis. J. Madison Alexasder, Chicago, Ill., will answer calls East or West. Hairison Akely, M. D., 194 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.
Dr. J. T. Amos, box 2001, Rochester, N. Y. Rev. J. O. Barrert, Glienbeulah, Wis. Mrs. H. F. M. Brown will answer calls to lecture and receive subscriptions for the Banner of Light. Address, Chicago, Ill., care Lycum Banner.
Mrs. Saram A. Byrness will speak in Woonsocket, R. I., Feb. 19 and 26 and June 4 and 11; in Flymonth, Mass., during March; in Baltimore, McL. during April; in Brooklyn. N. Y., during May, 'Address 81 Spring street, East Cambridge, Mass.
Mrs. Nellie J. T. Brigham will speak in Boston during February; in Philadelphia during April and May. Address, Elm Grove, Colerain, Mass.
Dr. James K. Balley 'saddress for the present is Blainbridge, N. Y.; permanent address, Lal Orte, Ind., box 334.
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Address, Elm Grove, Colerain, Mass.
Wh. Bush Esq., 149 South Clark street, Chicago, Ill., care

Editionary: In Junatery and States of the present is Bainbridge, Not Areas and Colorest, La Porte, Ind., box 334.

Addit L. Ballou, inspirational speaker, Chicago, Ill., care R. P. Journal.

Wh. Bush, Esq., 149 South Clark street, Chicago, Ill., care R. P. Journal.

Wh. Bush, Esq., 149 South Clark street, Chicago, Ill., care R. P. Journal.

Wh. Bush, Esq., 149 South Clark street, Chicago, Ill., Mrs. A. P. Brown will speak in Lake Village, N. H. Jan. 23, and In Laconia the following week. Address, St. Johnsbury Contro, Vt.

M. C. Best, Inspirational apeaker, Almond, Wis. Illerand St. A. P. Howard, Inspirational speaker, Duxbury, Mass. A. P. Howard, Inspirational speaker, Blothond, towa. Mrs. Eshar, D. J. A. Y. Howard, Inspirational speaker, Boston, Mass. Josenia Haker, Janeavillo, Wis. Mrs. Br. M. B. Howard, Inspirational speaker, Boston, Mass. Josenia Haker, Janeavillo, Wis. Mrs. E. Burr, Inspirational speaker, box 7, Southford, Conn. Mrs. E. T. Boothe, Milford, N. H. Mrs. P. Hoscilla, Dott Bradduny speaker, Botton, Mass. Josenia Haker, Janeavillo, Wis. Mrs. E. Hornie, Milford, N. H. Mrs. Priscilla, Dott Bradduny speaker, Ill Chapman street, Boston.

Dr. J. H. Churrer will speak in Worcester, Jan. 29; in Schuate, Feb. 12. Address, 39 Wall street, Boston, Mass. Abby Y. Busham, Mrs. Lona S. Carlo Will speak in Bradford, N. H. Schuate, Feb. 12. Address, 39 Wall street, Bloston, Mass. Mrs. Lona S. Carlo Will, Feb. L. Address, Newport, M. H. Schuate, Feb. 12. Address, Swoport, M. H. Schuate, Mrs. Jewis Mrs. Ashris M. Carlow, Swoport, M. H. Schuate, Mrs. Jewis Mrs. Ashris M. Carlow, Swoport, M. H. Schuate, Mrs. Jewis Mrs. Ashris M. Carlow, Swoport, M. H. Schuate, Mrs. Jewis Mrs. Ashris M. Carlow, Swoport, M. H. Schuate, Mrs. Jewis Mrs. Ashris M. Carlow, Mrs. Levis Mrs. Ashris M. Carlow, Mrs. Levis Mrs. Levi

MRS. FANNE B. FELTON, Everett, Mass.
RRV. J. FRANCIS, Ogdensburg, N. Y.
MRS. M. LOUISE FERNCH, trance and inspirational speaker,
35 Filtery street, Washington Village, South Boston, Mass.
DR. H. P. FARFIELD Will speak in Bargor, Me., during
February. Address, Ancora. N. J.
MRS. M. H. FYLLER, Elk River, Minn.
A. B. FERNCH, Clyde, O.
CHARLES D. FARLIN, inspirational speaker, Deerfield, Mich
GEORGE A. FULLER, inspirational, Natick, Mass.
MISS ALMEDIA B. FOWLEY, inspirational, Sextonville, Rich
land Co., Wis., care F. D. Fowler.
DR. R. P. FELLOWS, Vineland, N. J.
STANLEY H. A. FRISBIE, trance, Williamsburgh, L. I., N. Y.
N. S. GREENLEAP, Lowell, Mass.
ISAAO P. GREENLEAP Will speak in Manchester, N. H., Feb.
5 and 12, and March 19 and 26; in Middleboro', Mass., Feb. 19;
in North Schuate, Feb. 26; in Salem, March 5 and 12; in
Springfield during April. Address, 1061 Washington street,
BOSTON, Mass.

in North Scithate, Feb. 20; in Shielm, March, 5 and 12; in springfield during April. Address, 1061 Washington street, Boston, Mass
Kerser (haves, Richmond; Ind.
Dr. Gammage, lecturer, 134 South 7th st., Williamsburg, N. Y.
Dr. L. P., Griegs, inspirational, box 409, Fort Wayno, Ind.
John P. Guild, Lawrence, Mass., will answer calls to lecture, Rev. Joseph C. Gille, Belvidere, Ill.
Miss. Laura Dr. Forge Gordon will receive calls to lecture on Woman Suffrage in the Pacific States and Territorics.
Address, box 2123, San Francisco, Cal.
Sarah Graves, inspirational speaker, Berlin, Mich.
Miss Julia J. Hubbard will lecture in Plympton, Mass.,
Fob. 12 and March 26; in Manchester, N. H., Fob. 19 and 26;
in Plymouth, Mass., during April; in North Scituate, May 13.
Address, box 194. Chelsea, Mass.
Dr. M. Henry Houghton will speak one-half the time in Stowe and one-half in Merilsville, Vt., for one year. Address, Stowe, Vt.
Mrs. Emma Hardinge, 6 Vassall-Ferrace, Kensington, W.,
London, Eng.

E. Annie Ilinman will answer calls to lecture. Address, alls Village, Conn.
Mosss Hull will speak in Washington during March and
pril. Permanent address, Hobart, Ind.
D. W. Hull, inspirational and normal speaker, West Hartish Mose. ich, Mass. LYMAN C. Howe will speak in Chleago, Ill., during Febru-

LYMAN C. Howe will speak in Chicago, Ill., during Februtry. Address, box 99, Fredonia, N. Y.
MRS. M. A. C. Heath (formerly Brown) will answer calls to
ceture and attend funerals. Address, Middlesex, Vt.
JAMES H. HARRIS, box 99, Abington, Mass.
VM. A. D. Huur, West Side P. O., Cleveland, O.
ZELLA S. HASTINGS, inspirational, East Whately, Mass.
MRS. A. HORTON, East Saginaw. Mich., care K. Talbot.
MRS. J. HUTCHISON, inspirational, Owensville, Cal.
MRS. M. S. TOWNSEND HOADLEY, Fitchburg, Mass.
MRS. A. HULL, trance and inspirational speaker, 1716 Park
tyenue, Philadelphia, Pa.
MRS. D. J. G. HALL, normal and trance. Fort Scott, Kan.

MRS. A. HULL, trance and inspirational speaker, 1716 Park avenue, Philadelphia, Pa.

MRS. Dr. J. G. Hall, normal and trance, Fort Scott, Kam.

MRS SUSIE M. Johnson will speak in Baltimore, Md., during January. Permanent address, Milford, Mass.

S. S. Jones, Esq., Chicago, III.

S. A. Jespen, lecturer, Bridgewater, Vt.

Hanvey A. Jones, Esq., can occasionally speak on Bundays for the friends in the vicinity of Sycamore, III., on the Spiritual Philosophy and reform movements of the day.

WM. H. Johnston, Corry, Pa.

DR. P. T. Johnson, Lecturer, Ypsilanti, Mich.

WM. F. JAMESON, Lake City, Minn

ABRAHAM JAMES, Pleasantville, Venango Co., Pa., box 34.

DR. C. W. JACKSON, OSWEGO, Kendall Co., III.

O. P. KELLOGO, East Trumbull, Ashtabula Co., O.

MRS. FRANK REED KNOWLES, Inspirational speaker, Breeds ville, Minn.

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ville, Mich.
GEORGE KATES, Dayton, O.
D. P. KAYNER, M. D., Erle, Pa.
GEORGE F. KITTRIDGE, Buffalo, N. Y.
MRS. M. J. KUTZ, Bostwick Lake, Mich.
MISS JENNIE LEYS, inspirational speaker, will lecture in
Chelsea, Jan. 29; in Plymouth during February; in East Abington. March 5; in Plympton, March 12; in Lynn, March
19 and 26, and during June; in Salem during April; in Springfield during May. Address, care Dr. B. H. Crandon, 4 Tremont Temple, Boston.
MRS. F. A. LOGAN, Bloomington, III., care Daily Leader.
CEPHAS B. LYNN, inspirational speaker, will lecture in Cinclinati, O., during February.
DR. GRONGE W. LUSK will answer calls to lecture. Address, Eaton Rapids, Mich.
DR. JOHN MAYHEW, Washington, D. C., P. O. box 607.
MRS. ANNA M. MIDDLEBROOK will speak in Ithaca, N. Y.
Feb. 5 and 19; in McLean, Feb. 12 and 26; in Salem, Mass.,
March 19 and 26. Address, box 778, Bridgeport, Conn.
MRS. SARAH HELEN MATTHEWS, Quincy, Mass.,
MRS. ALIZABETH MARQUAND, trance and inspirational
speaker, whil answer calls to lecture.
Address, Fox 91, Huntley, McLeon, Fox 6 th avenue, New York
P. C. MILLS, New York City, will snawer calls to lecture.
MRS. MARY A. MITCHELL, M. D., will lecture in Illinois and
Missouri. Address, box 91, Huntley, McHenry Co., III.
MRS. NETTHE COLBUEN MAYNARD, White Fisins, N. Y.
MRS. TAROZINE MOORE, Needham Vinoyarde, Mass.
MRS. HANNAH MORSE, trance speaker, Joliet, Will Co., III
REV. A. K. MACSORLEY will answer calls to lecture om
Spiritualism. Address, San Francisco, Cal.
CIARLES S, MARSH, semi-trance speaker, Address, Wone
woc, Juneau Co., Wis.
MIS. ELIZA HOWE FULLER MCKINLEY, San Fraucisco, Cal.
PROF. R. M. MCORD, Centralia, III.
EMMA M. MARTHY, inspirational speaker, No. Conway, N. H.
J. W. MATTHEWS, lecturer, Heyworth, McLeon Co., iii.
DR. JAMES MORRISON, lecturer, McHenry, III.

DR. W. H. C. MARTIN, 173 Windsor street, Hartford, Conn. Miss. A. F. Mossor, Inspirational, Dayton, O. J. WM. VAN NAMER, trancespeaker, 420 4th ave., New York, A. L. E. NASH, Ietchier, Rochester, N. V. RILEN C. NASH, Inspirational speaker, Deerfield, Mich. I. M. Nouris, trance, Bork Island, 111.

Miss. L. H. PERKINS, trance, Princeton, Franklin Co., Kad. J. M. Pernics will speak in Troy, N. V., during February, and March 5, 12 and 19; in Boston, March 26 and April 2; in New Orleans, La., April 9, 16, 23 and 30; in Inatimore, Md., during May. Address during Tebruary and March, Troy, N. V., care Bedj. Starbuck; permanent address, Hammonton, N. J.

Mas. C. A. K. Poorie will answer occasional calls to lecture upon Spiritualism, social and religious reform. Address, No. 8 Wellincton street. Worcster, Mass.

J. L. Potter, trance speaker, Morristown, Minn.

Mas. Edna, L. Monsk, Lavit, trance openker, Aistead, N. E. C. Anos Prince, box 81, Anhurn, Me. Buss. Edna, L. Monsk, Edna, L. Monsk, Lavit, L. Morristown, Minn.

Mus. Edna, L. Monsk, Lavit, trance openker, Aistead, N. E. C. Anos Prince, box 81, Anhurn, Me. Piwkin P. Palker, Irance, Cambridge, Someraet Co., Me. Villiam C. Pirk, Boston, Mass.

J. Eva Play, Crown Point, Essex Co., N. Y. P. L. Moyell, S. Spermanent address, Imman street, between Bus. 80, Palker, Irance speaker, Higg Flats, N. Y. Bus. 80, Palker, Irance speaker, Higg Flats, N. Y. Bus. 80, Palker, Irance speaker, Higg Flats, N. Y. Miss Nettlea, P. Palker, Irance speaker, Sew Albuny Ind., A. A. Poss, Inspirational apacker, Rochester Depot, Ohio. Bus. 1, Palker, Healdsburg, Nonoma Co., Cal. Dis. 1, A. Pulmi lectures upon "The New and True Idea at God," at convenient dislances. 110 Hanover street, Boston. Bus. J. B. Hanover, Mass. Mass. Month, Mass. Mass. Month, 13 Avrile street, Providence, R. 1 Mass. January, Mass. Mass. Month, Mass. Mass. Mass. Month, 14 Avrile street, Providence, R. 1 Mass. January, Mass. Mas

BANNER OF LIGHT: AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS WILLIAM WHITE & CO., Propriotors. WILLIAM WHITE, I LUTHER COLBY, ISAAC B. RICH.

..... ASSISTANT. AIDED BY A LARGE CORPS OF ABLE WRITERS.

THE BANNER OF LIGHT is a first-class eight-page Fami IV Newspaper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, classed as follows: LITERARY DEPARTMENT.—Original Novelcites of reformatory tendencies, and occasionally tran-tions from French and German authors. REPORTS OF SPIRITUAL LECTURES - By able Trance and Normal Speakers.

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While the government is spending millions of money annually for the civilization of Indians, why is it these demons in human shape are allowed to thwart all their efforts in that direction.

That great mass meeting of trespassers held at heart's ease, work! Last Sunday, though worn and wearled God, to be

e. It iciateach

This paper is issued every Saturday Mornag, one week in advance of date.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 4, 1871.

OFFICE 158 WASHINGTON STREET, ROOM NO. S. UP STAIRS. AGRHOY IN HEW YORK

AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. For Terms of Subscription see third page. All mail matter must be sent to our Central Office, Boston, Mass.

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.. Catholic without Creed.

Upon the Christ doctrine-of love to God and our fellow-mon-it is possible to build a creed broad enough to embrace all sects and communions, and to bring all men together in the willing bonds of a perfect fellowship. The present situation is this: men think that only so much of the Christ doctrine is true as has already dawned on their own spiritual conception, and are either incapable of or unwilling to believe that others, whose system is not limited and defined as theirs is, possess any saving merit, and therefore fall into a disposition to persecute them, with a view to the advancement of their own religious theories. The Christian spirit is that of "love, joy, peace, long-suffering, gentleness, goodcloss, faith, meekness, temperance." The persecuting spirit is not allied to this. Hence, no professed follower of Christ is truly such, so long as he cherishes a stronger desire to propagate his own creed than to exemplify and illustrate in his life the fruits of the Christian spirit. The simple question therefore, is, How long before a multitude of creeds, supported by the active and aggressive efforts of their respective followers, can hope to be effectual in catholizing human faith, and in bringing all men together in the household of a common religious sympathy? Not that it is to be looked for that men will be of precisely the same mind, or that their spiritual conceptions will be alike; but that the single, central, vitalizing spirit of Christ will rule the world, and bring all into a true fraternity.

A creed is but a statement, at the best; and no human statement, especially of spiritual truth or experience, can possibly express the fullness of the conception from which it proceeds. It is an old truth, that, as soon as we attempt to limit thought by expression, we divest it of its wholeness and power. So much escapes, or is trimmed off to suit the measure, and only the little residue finds the means of conveyance to others. To grow and expand toward the catholic, which only means the whole, these little local boundaries must needs be removed. It is a serious inquiry, indeed, whether a faithful subscription even to the best and broadest of creeds is not a detriment to those who conscientiously make it. For we see persons who are perfectly satisfied with their own goodness manifesting a spirit of most determined hostility to others who refuse to accept their creed; and rice versa. And both sides will insist, too, that they are the genuine representatives of Christ and his teachings. Each calls itself Christian, though they strive to the verge of Latred, one against the other, to compass mutual injury and overthrow. Now, no such spirit is Christ's at all. That is the spirit of humility, of forgiveness, of condescension, of self-renouncing, of charity, of good-will, of gentleness, of goodmess, of temperance. What one of these qualities is the object of their pursuit? And if not one. then it is preposterous, and more, for any of them to set up the claim of exclusive possession to a name which they prove their inability to represent.

We are frankly told, by the Liberal Christian, of New York, that "no creed has yet been devised which ensures elevation of character." It deplaces that " the best system of thought or belief about religion that has ever been offered to men. may be accepted with the fullest assent by men whose lives are defiled by hate and selfishness and impurity." Which shows what trifling influence is exercised by a creed over the life of the one professing it. The same paper tells us that Christianity is much more than "a system of belief:" every one who holds a creed thinks that contains the whole essence of Christianity; yet there is no creed having followers, among whom are not men in plenty that lead lives inspired by unholy ambition, and whose devotion to their particular creed does not prevent persistent selfseeking or the habitual disregard of the rights of others. "We are compelled to admit," says the same sheet, "that men holding the soundest. Christian creeds do sometimes hate each other in the name of Christ: they are flerce and envious, jealous and cruel in their efforts to extend the power of their opinions." This is a confession that it will do far more good to make than to suppress. So long as creeds have no more power over the human spirit to liberalize, elevate, and cefine it, it may be taken for granted that they neither embody the spirit of Christ, and that they will never lead to the great desire and yearning of the heart of man for universal brotherhood Something is wanted that shall swallow up all the creeds together in its larger and warmer be-

Amid this jumble of opinions and cross-purnoses, and this conflict of creeds and jealousy of opinions, each persistently claiming Orthodoxy for itself and charging heterodoxy upon every other, and while men and women everywhere are beginning to see more clearly than they ever did that the prospect is a hopeless one for bringing the race into anything like brotherhood on the present basis, it evidently lay within the plans of Providence to reawaken the world with the dawn of light direct from heaven-the light of Spiritualism. That is so broad, so simple, so sincere a faith, and so capable of universality without the interposition of any creeds or systems of faith, that it is easily possible for all mankind to accept its inspiring and consoling truths, and become the more fraternal in the act of believing. There is no tenet in Spiritualism, thank God! that hinders the largest and most rapid growth of the hucasa spirit. It cramps no soul with its rigid limitations, forbids no mind to search for truth wherever it is to be found, and places no obstacle in the way of attaining to a genuine religious fellowship and a truly catholic communion. Save Spiritualism alone, it has to be admitted that there is not to day, in the whole world, any really catholic movement of a religious character. This is a rooted faith, bearing its own testimonies with it. Within its extended pale all mankind are yet to become one family, receiving only such truth as tends to harmony, and not to discord and death.

We shall issue our new trade catalogue of books in February

Science So Called.

We hardly need refer the readers of this week's Banner of Light to the searching, conclusive and well merited review of the recent book of Dr. William A. Hammond, entitled "The Physics and on the first page. It unveils both the character fuse to confound scientific treatment with the as-Dr. Hammond shall experience the peculiar either go to work " to disprove the alleged facts, or to account for them." This battery of assertions is found to discharge only blank cartridge. ments of the Christian Union to Dr. Hammond and | live." his kith and kin, and reiterate our demand for an investigation before denunciation, and for proofs or disproofs before flinging about the vituperations of an arrogant disbelief. But to the article "We are not believers in the assumptions of

ident scientists, who betray quite as much lack of logic and subjection to prejudice in their promptness to reject, as enthusiasts do, in their promptness to reject, as enthusiasts do, in their eagerness to receive. Whether Dr. Hammond means to express anything more than a cheap 'begging of the question,' in saying that the phenomena which he seems to deny, are not produced by spirits, we do not know. If that is all, there are a good many of us to whom it was hardly worth saying. But if he means to aftirm that none of these manifestations have taken place excent by known or recognizable 'material agenexcept by known or recognizable 'material agenextent by known of lecognizate internal aggi-cies, there are hundreds of thousands of witness-es to refute him. When the great Faraday, in the matter of table-tipping, 'exploded the whole thing' (that appears to be the favorite phrase) by his theory of an unconscious muscular action in only made his failure more conspicuous, and cononly made its fature more conspicuous, and con-firmed the superficial in the belief that here was something beyond the power of science to ex-plain. The theory itself never had a moment's footing with any sensible and unprejudiced observer of the facts in the case

legitimacy of the preacher's warning against inveigh to no purpose against a system of society and unskillful deductions as to the nature whose active membership they have never shown or origin of these manifestations, and the mo-mentous doctrinal inferences which so easily follow, is obvious enough. But to the man of cience who would set conclusively at rest the great physical and psychological heresy of the day, there remain but two alternatives—to disprove the alleged facts, or to account for them. If the earnest and candid inquirer cannot receive real assistance in one of these directions, let us, at least, have done with the vain babble of 'science falsely so-called."

Facts are Stubborn Things.

Lottie Fowler, the test medium, notwithstanding the desperate attempts of the bigots of Bridgeport, Conn., to drive her from that place, after escaping from the clutches of the "Blue Law" officials, immediately resumed her scances, and, for several weeks, so great was the demand on her services, she was obliged to double her prices. Our readers were informed of her prediction of an explosion at the Union Metallic Cartridge Company's works, which actually took place, blowing the laboratory building to atoms, and at the time. The full particulars of the disaster | Legislature. were published in all the Bridgeport papers; but, notwithstanding these facts, a correspondent of the New York Tribune, a few days afterwards, in show that they are not very attentive readers of whole affair at the time of the explosion. The Stamford Advocate, of Jan. 20th, says:

"Miss Lottle Fowler, the clairvoyant, whose wonderful performances as a test medium created . such a profound sensation in Bridgeport and other eastern cities, has been stopping at the Stamford House for a week past, but has now removed to the Union House, where she daily receives scores of visitors and believers, many coming from long distances to avail themselves of her powers.

Laura V. Ellis.

This excellent medium for the physical mani festations has been severely tested of late, according to a correspondent in Wheeling, Va. The local paper says also that a Mr. Brice, with a cow bell in his hand and his son as an accomplice, undertook to Carbonell the good people of Wheeling by endeavoring to imitate the manifestations through Miss Ellis. But the whole affair ended as all such usually do, by the simple assertion that "the medium was most thoroughly exposed, when in reality she was not.

The Davenports have been similarly "exposed" hundreds of times within the past ten years, but still the manifestations go on the same as usual through them, while the base imitators who deny their spiritual origin suddenly collapse and are heard of no more.

In the case of Laura Ellis we have no hesitancy in endorsing the manifestations given in her presence. We, in fact, know them to be bona fide. We have repeatedly tested her, as have hundreds of subscribed a fund of \$200,000 for the benefit of our most respectable citizens, and we could come to no other conclusion-after the severest tests had been applied-than that the manifestations were of super-mundane origin, Miss Ellis being that State for the benefit of the Knights and their simply the medium through whom an invisible nower produced them.

Music Hall Spiritualist Meetings. Prof. William Denton delivered the closing lecture of his engagement for January at this hall. Spiritualism the Religion for Universal Humanity." The address was made up of sound arguments, personal experiences, and eloquent passages, and was frequently and heartily applauded. We shall print a verbatim report of the lecture in our next issue.

Professor Denton lectures again in Music Hall during April.

Mr. Cudworth in Music Hall.

Rev. Warren H. Cudworth will lecture in Music Hall, Sunday afternoon, Jan. 29th, on "The Spiritualism of St. Paul; or the Christian Doctrine of Immortality." He is an able and eloquent speaker, and we hope a large audience will lecturer. Everywhere she has spoken reëngage-

Mrs. Brigham, the popular inspirational speaker, will be here during February.

Convention of the New England Labor League.

This organization held its Semi-Annual Meeting at Elliot Hall, Elliot street, Boston, Sunday and Monday, Jan. 22d and 23d, on the morning, Physiology of Spiritualism," which he will find afternoon and evening of each day. Remarks were made by some upon the legitimate object of of the work and the characteristics of its author, the League, and some were very severe on reliand will be read with a keen relish by all Spirit- gious denominations-one of the speakers saying ualists first, and then by such others as still re- that "the churches of Boston were mutual benefit societies-the parish agreeing to keep the clersurance and general rub-a-dub of charlatanry. If gyman out of the poorhouse, and the clergyman keeping the parish out of hell." Another referred pleasure, after reading the article in the Banner unfavorably to the pastor of Park-street Church from a capable and well-known writer, which all | for coming before the public with a series of leccandid searchers for "certain truth" are supposed tures, in which he portrayed in startling colors to feel at its final discovery, we can only tender the social evil in the city, but referred to the wohim the congratulations of the entire body of men alone, and suggested no remedy even for Spiritualists over an enjoyment which they are them. We are, however, sorry to see that some able to share with him to the utmost. In counce. of the speakers went out of their way to slur tion with this subject we append the editorial of | their Spiritualist brethren. One of them referred Henry Ward Beecher in the columns of his paper, to the "thinness and feebleness of the Spiritual-The Christian Union, which simply demands of ist doctrines," and asked, "Where are the Spirit-Dr. H. and all others like him that they shall unlists?" The reply coming from all parts of the house, "Here!" "Here!" "Here!" completely nonplussed the speaker, and he suddenly changed his tactics, after having had so cogently demon-We commend these timely and pungent com-strated to him the fact that the Spiritualists" still

Spiritualists are in favor of all the great reforms of the age; hence we are sorry to see such manifestations of spleen as were exhibited by members of the League. No wonder the secular press ridicules the proceedings, when the speakers are allowed to condemn everything and modern Spiritualism, but we wish the whole subject might be taken out of the hands of over-conwas one man present bold and honest enough to was one man present bold and honest enough to dissent from the leveling views there expressed. We allude to the remarks of Prof. Toohev. of Rhode Island. Here is what one of the morning papers says in regard to the proceedings of the Convention:

"No sensible workingman could read the leveling harangues of the speakers at the Sunday meeting of the Labor Reform League without condemning entirely the predatory notions that furnished their inspiration, and denouncing the destructive temper manifested toward all the established muniments of the social state. There was neither sense nor logic in what was advanced; and had the wild speakers been called upon to cast their complaints into one formula and their demands into another, their confusion of thought would only have set off more strikingly the riotousness of their feelings. bery to take rents or interest, is their results. It is robbery to take rents or interest, is their cry. Such men are but rush-lights that consume themselves with their own flame. The laws of labor, accu-The whole question of Spiritualism seems to mulation and independence are not such arbitrary have arrived at somewhere about this point. The enactments as they choose to fancy; and they themselves worthy to enjoy."

Massachusetts Woman Suffrage Convention.

The first annual meeting of this organization was held in Tremont Temple, Boston, Tuesday A. M., P. M. and evening, Jan. 24th. The morning meeting was called to order by Mrs. Lucy Stone, and she was requested to retain the presiding Chair-to which she consented.

A few remarks were then made by Mrs. Fisher, after which a committee, consisting of William Lloyd Garrison, H. B. Blackwell, F. Clark and S. S. Foster, was appointed to draft a series of resolutions. Committees were also appointed to nominate officers for the ensuing year, and on finance. Letters of avmnathy with the movement were

read from Gov. Claffin, Hon. Robert C. Pitman, Hon. George W. Julian, Hon. S. C. Pomeroy and

Grace Greenwood." Remarks were made by Mr. Blackwell, Wm. S. Robinson read a memorial to be presented by instantly killing Mr. Zaotti, the chemist, who | the Association to the present Legislature, The happened to be the only person in that building committee were empowered to present it to the

> The meeting then adjourned till half-past 2 o'clock.

In the afternoon Lucy Stone read the following an abusive article on Miss Fowler, endeavored to list of officers as the report of the Nominating make it appear that no such explosion took Committee: President, James Freeman Clarke; place. Several persons have written to us on Vice Presidents, Wm. Lloyd Garrison, John G the strength of the Tribune's letter, asking if the | Whittier, Robert C. Pitman, Wm. B. Wright and explosion story was a humbug, which goes to a great many others; Executive Committee, Julia Ward Howe and sixteen others; Corresponding the Banner, as it gave a truthful account of the | Secretary, H. H. Blackwell; Recording Secretary, Charles K. Whipple; Treasurer, E. D. Draper.

Remarks were made by Mrs. Dr. Mercy B. Jackson; a series of resolutions were offered by Mr. Blackwell; and Rev. W. B. Wright made a brief address, after which discussion upon the resolutions took place, resulting in their acceptanceone of them in an amended form.

In the evening Rev. Gilbert Haven, Hon. Robert C. Pitman and Mrs. Stone addressed the meeting, after which an adjournment sine die was ordered.

The matter of the suffrage question has at length been placed before the consideration of the politicians at the capital. On Wednesday, Jan. 11th. Victoria C. Woodhull, Mrs. Susan B. Anthony, and other advocates of woman suffrage, appeared in Washington before the House Judiclary Committee, and maintained that women are now entitled to vote under the 15th Amendment. The Committee deferred their decision.

Charity-The Knights of Pythias. Trimount Lodge, No. 6, of Boston, held a public

social meeting at the hall No. 8 Boylston street, on Monday evening, Jan. 23d, with a good attendance, although a severe snow storm was in progress.

Addington D. Welch, P. C. D. D., delivered the opening address, in which he reviewed the work of this comparatively new order. He said that in the State of Pennsylvania alone, the Order had widows and orphans of its members, and had established two schools for the education of outcast children. A hospital had also been endowed in families.

He also related in a touching manner the faithfulness to his vow of Samuel H. Hines, of Old Dominion Lodge, Richmond, Va., who, at the burning of the Spotswood House, in that city, was stopping there with a fellow-member. On Sunday afternoon, Jan. 22d. A very large audi- the alarm being raised, he escaped from the ence assembled to listen to his treatment of building; but, finding his brother knight had not he returned, in spite of entreaties, and perished in the flames while endeavoring to rescue his friend. After the address, P. C. Mulhare presented to the Lodge a portrait of Mr. Welch; P. C. McKenzie was presented with a Grand Lodge regalia, and the remainder of the evening was passed in social converse, speeches and singing.

Miss Leys as a Lecturer.

Miss Jennie Leys, of Boston, a lady of education and personal worth, who entered the lecturing field less than a year since as an inspirational speaker, is rapidly gaining the front rank as a ments have been the result, and for longer terms. This fact speaks for itself. She will lecture in Granite Hall, Chelsea, Sunday evening, Jan. 29th. Rebuke of Intolerance.

There was, perhaps, never given a more signal rebuke to bigotry and intolerance than that uttered by New York and kindred cities during the past week in what was called the "Holland Testimonial." George Holland, a veteran actor, and an industrious and worthy man, lately died; and his brother actor. Joseph Jefferson, went to the minister of an Episcopal church, nothing doubting, and asked him to officiate in the funeral rites: when lo! the man of God refused both his stately sanctuary and his services on the ground of the unsanctified profession of the deceased, and referred Mr. Jefferson to a little church around the corner. This was obtained, and from a humble edifice, presided over by a more humane clergy man, all that was mortal of the venerable George Holland was followed to its last resting-place by a large concourse of personal friends. As a sequel to that act of intolerance on the

part of a Christian minister, the actors of New York and Brooklyn united in giving a grand Testimonial in the form of benefit entertainments for the widow and children of the deceased. On Thursday afternoon, Jan. 19th, eleven performances were announced and duly took place. The theatres that were opened so generously and with such spontaneous unanimity were Booth's, Niblo's, Wallack's, Fifth Avenue Theatre, the Olympic, the Bowery, Lina Edwin's, Wood's Museum, the New York Circus, the Brooklyn Park and the Brooklyn Academy. All the actors contributed their services, and the performances yielded jointly six thousand dollars, with an additional five hundred dollars sent on by Mr. Ford, manager of the Holliday-street Theatre, Baltimore. The following poem, written by George Vandenhoff, and recited at three of the theatres on that memorable afternoon, shows the animus of the

THE POOR PLAYER AT THE GATE. Wisely good Uncle Toby said,
"If here, below, the right we do,
"T will ne'er be ask'd of us above, What coat we wore, red, black, or blue. At Heaven's high Chancery gracious deeds Shall count before professions, And humble virtues, clad in weeds, Shall rank o'er rich possessions. So the poor player's motley garb, If truth and worth adorn it, May pass unchallenged through the gate, Though churls and bigots scorn it.

The Lord of love, the world's great Light, Made Publicans his care,

That such his gifts should share. But still he held his gracious way, Nor ever bade one sinner seek For comfort "round the corner."

The woman that in sin was ta'en, Bowed down with guilt and shame, Found pity in that breast divine, That knew no taint of blame. The Pharisees all gathered round To taunt, revile and stone her; He bade her "go and sin no more" His mercy would atone her.

He raised from death the widow's son Nor ask'd his trade, profession Enough for him a mother's faith In his divine compassion.

He healed the palsied, halt, and blind, Nor left one heart forlorner; He never bade them go and find A Doctor—"round the corner."

Some modern saints too dainty are To walk in paths like those; They'd look the gates of heaven on wee, If they but held the keys.

The widow's friend asks prayers o'er him From whom death's hand has torn her; The saintly man refers him to "The small church round the corner." What is there in the player's art Should close the fount of love?

He who on earth plays well his part May hope a seat above. The leasons he has wreathed with smiles, The hearts his mirth made lighter, Shall plead like angele' tongues for grace, And make his record brighter!

And though not nearest to the Throne.

The actor in the veriest barn, May find in heav'n a corner. All honor to the little Church,

And to its gracious Pastor, Who in his heart the lessons kept. Taught by his heav'nly Master! And when this fleeting scene is past
To sinner, saint and scorner,
Let's hope we ALL may find, at last,
A bright home "round the corner!"

Two brilliant entertainments were also given at the Academy of Music, on the afternoon and evening of the following Saturday, for the same object. Stars of the lyric and dramatic stage time, and each in turn testified in song or speech a noble scorn of bigotry and appreciation of lifelong industry and modest worth. The pure sweet voice of Clara Louise Kellogg fell on the ear in the rich and mellow notes of a song from "Mignon;" and Marie Seebach's sweet German accent was heard in a recitation of Goethe's "Erle King." George Vandenhoff repeated "The Poor Player at the Gate," and the hearty cheers that greeted the close of almost every verse showed how welcome to a vast and cultured

New York audience was a brave repudiation of

MARY F. DAVIS. priestly intolerance. Orange, N. J., Jan. 22d, 1871.

The Late Fred. T. Somerby. The death of Fred. T. Somerby calls for more than the casual mention it has hitherto received. His many acquaintances recognized in him a man of original character. At his best, he was a keen critic, both of men and books, and his knowledge of English literature was extensive and relationship. of English literature was extensive and minute He wrote a great deal for the Boston press during his life, and especially for the Post, where his nom de plume, "Cymon," was attached to many letters abounding in trenchant criticisms and playful fancies. He had a hearty contempt for shams of all kinds, and this excellent quality, exaggerated by a constitutional lack of reverence aggerated by a constitutional lack of reverence, sometimes produced results quite shocking to the slaves of conventionality. He was a man of sturdy honesty, both in word and act. For the larger part of his life he was an incorrigible skeptic in religious matters, but some years before his death all his doubts were resolved in the most unwavering faith in the doctrine of Spiritualism. Under this doctrine the future life was as real to him as the present. He was a man of quaint fancles and sententious speech, a genuine appreciator of wit, and himself a humorist of no mean ability. He had a peculiarly sensitive and nervous organization, which gave a color to all he said and did, and it was from the giving out of this part of the exquisite machinery of the body that his death resulted.—Boston Daily Herald.

The above notice is a just tribute to a worthy man, and is evidence that Mr. Somerby was appreciated most by those who knew him best.

Grand Spiritualist Fair.

Preparations are still making to render this project a success. The weekly meetings held on Tuesday and Friday afternoons and evenings have been attended by Targe numbers of spiritual believers, and much work has been accomplished on articles for the tables. Several valuable donations have been received, of which an account will be given in due time.

The Spiritualists outside the city and its immediate vicinage are reminded that this movement is open to the labors of the friends everywhere, and that donations and articles are earnestly solicited from them also.

Notice Forster's lectures, advertised elsewhere. seen that a second edition has been issued.

Movements of Lecturers and Mediums.

Mrs. C. A. K. Poore will answer occasional calls to lecture on Spiritualism, social and religious reforms. Her address is 8 Wellington street, Worcester, Mass.

Miss Julia J. Hubbard lectures in Manchester, N. H., Jan. 29th.

Lyman C. Howe is lecturing in Music Hall, Chicago, (his second engagement this season,) during this month, and is giving excellent satisfaction.

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Mrs. M. J. Wilcoxson has been very ill of late, but we are pleased to learn is now convalescent. and hopes soon to resume her labors in the lecturing field.

N. Frank White is laboring in Newbern, N. C. F. B. Dowd, says the R. P. Journal, the eminent Rosicrucian, will answer calls to lecture. He is one of the clearest thinkers of the present age, and capable of entertaining any audience.

Moses Hull speaks in Titusville, Penn., during the Sundays of February. March and April in Washington.

The analytical healer, Dr. Dake, remains in Kansas City, Mo., until Feb. 6; heals at Lawrence, Kansas, Eldridge House, until the 19th; the balance of February Test House, Topeka, thence home to Chicago.

Cosmopolitan Publishing Company. A Joint Stock Publishing Company has just

been formed in the city of Baltimore, Md., with Moses Hull as Superintendent, and Levi Weaver, of Baltimore, as President. The object is to publish a weekly newspaper, also books and tracts devoted to Spiritualism. They intend early in March to issue the first number of their paper, The Crucible. They will also open a bookstore in Baltimore, where all kinds of reformatory and spiritual books can be had. With Moses Hull as editor-in-chief of The Crucible, and the cooperation of several of the best writers in the land, the company ought to succeed in driving a thriving business in the South. Knowing the perils of such an undertaking, we tremble for the company, yet, for the good of our common cause, we most heartily wish it success.

Randolph and His Writings.

We call attention to Dr. Randolph's card in another column, wherein is announced the issual of the first Rosicrucian Manifesto. It seems to be the lot and especial mission of this strongly organized man to periodically throw bombshells of the heaviest kind, plump and square, and bravely too, right into the ranks of the world's best thinkers, scattering them right and left. This last and most extraordinary manifesto, if we mistake not, will create a greater commotion in the world than anything from his pen for at least ten years. Read, ponder and then dispassionately

Aunual Meeting of the Massachusetts State Spiritualist Association.

Owing to going to press on Wednesday, we shall be obliged to defer any extended notice of this meeting till our next issue. The society was called to order at eleven o'clock by its President. William White, who on motion to that effect, nominated the various committees. Conferences; stated addresses; the election of officers for the ensuing year; the reception of reports and the passing of resolutions—composed the order of business at the various sessions.

Acknowledgment.

We acknowledge the receipt of ten dollars from Robert B. Wilson, of Boise City, Idaho Territory, to be equally divided between our invalid brothers, Austin Kent and Joseph Baker. Bro. Baker was formerly one of the editors of the American Spiritualist, and a lecturer. He is now suffering from paralytic shocks which have entirely disabled him. He is old and very destitute, and should receive the aid and sympathy of those who are blessed with health and means. His address is Joseph Baker, Janesville, Wis

Louisville, Ky.

The Society of Spiritualists in Louisville is on the high road to success. The meetings are well attended. Mrs. M. J. Wilcoxson is engaged to speak there through March, and Dr. F. L. H. Wilmet, perchance, on the same boards for the first lis in April and May. The meetings are now held in Weisiger Hall, 4th street. E. Jewell is President of the Society, and E. R. Spurrier Secretary. The Society has issued a small pamphlet containing a "statement in relation to the opinion of Spiritualists" on many important truths embraced in Spiritualism.

Worcester Meetings.

Mrs. C. A. K. Poore, in a private note, says: Spiritualism is looking up here in this city somewhat. Meetings are now held in Horticultural Hall, and the interest and attendance is increasing. Nellie Davis is engaged for February and March. I think Messrs. Eaton & Co. are entitled to a good deal of credit for their persistence and selfsacrifice in sustaining the meetings under such discouraging circumstances.

Havre De Grace, Md.

The Republican alludes to the lecture of Mrs. Clark, of Baltimore, in that place, on the subject of "Spirit Intercourse," and says that she, "in an easy, pleasant way, presented the subject in such a plain, rational manner as to be understood by ordinary mortals, meeting the practical experiences, as well as touching the hearts of her hearers.'

A Jewish Rabbi.

H. Z. Sneershon, of Jerusalem, called on us a few days ago. While in this city he proposes to give a series of lectures on the Holy Land, Manners and Customs of the Syrian Turks and Arabs, and other interesting topics. He has been lecturing for nearly two years in this country, and the press speak very highly of his lectures. He is reputed a fine Hebrew and Talmudical scholar.

D. W. Hull on Cape Cod.

D. W. Hull is lecturing at present on Cape Cod, to large audiences, on Spiritualism, Theology and Astro-Theology. He is regarded by a correspondent as "the most convincing lecturer that has ever visited the place, not even excepting his brother. An invitation will be given him to return here as soon as convenient."

"Is Spiritualism Atheistic?"

The above is the title of an article on our second page, reviewing Prof. Denton's position on that subject as gathered from one of his lectures. It is written in a fair and candid manner, and will no doubt meet with sympathetic responses in the hearts of many.

That Curious Book, by A. J. Davis, Entitled "THE FOUNTAIN," is having a great sale. By the publishers' advertisement it will be religton

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ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.

First Page: "The Physics and Physiology of Spiritualism," by A. E. Gilos, Esq. Second: "To the People of the United States," an address by the "People's Free Conference" of Washington; Free Thought: "Is Spiritualism Atheistic?" by "Appolonius;" "How Shall We Organize?" by Austin Kent; "Insanity and its Treatment," by J. M.D.; "Joan of Arc Again," by ditto; Spiritual Phenomena: "A Spirit Shows Itself," by H. Scott; "A Spirit Temporarily Leaves the Body;" Poem: "To a Broken Stalagmite," by John William Day. Third: Poem: "John Bull and his Son Sam;" Outrages upon Unoffending Indians in Kansas;" Banner Correspondence from West Virginia, New York, Massaclusetts, Minnesota, Kansas and Texas: List of Spiritual Lecturers and Prospectus. Fourth and Fifth: Editorials, will welcome so bold and striking a paper in such a promis-CONTENTS OF THIS NUMBER OF THE BANNER. ries. Seventh: Business Aurouncements. Eighth: Correspondence from Warren Chase; "Western Locals," by Cephas B. Lynn.

The thousands of readers who have read "The Voices" must be curious to know what its facetious author has to say on the subject of prayer. That curiosity can be gratified for 25 cents, in the possession of a beautiful, neatly printed poem of 30 pages, entitled THE VOICE OF PRAYER.

We have run short of Nos. 14, 17 and 18 of the present volume of the Banner of Light, Those having any of the above numbers to spare, will oblige us by mailing them to the Banner of Light, Boston. Need not put on a stamp.

Digby feels sad. If such high honors he has to put him in. Nay, it's a sorry plight to put him in. Nay, it's a sin. Digby, moreover, never was in with "red tape"; and as for seals, the only ones he ever had anything to do with "paddled their own cances."

"Ministers and preachers of the Gospel" are excluded from the Maryland Legislature by a constitutional provision to that end.

Who killed the most poultry? Hamlet's uncle, for he did "murder most foul."

Some very well meaning people want to put a religious amendment into the constitution of the United States. Would n't it be more to the purpose to put it into Congress? The dominant party has a way of getting round any inconvenient clause in the constitution, and politicians would try to circumvent the Almighty in letter as readily as they do in spirit.

FROM SALT LAKE CITY we received a C. O. D. order for a lot of books, with no name signed to it. Please send your address.

Digby consoles himself with the fact that the laws of compensation never fail, for, as an illustration, he says the poor people of the city during the cold snap can have ice in their domicils gratis.

The advocates of peace are starting newspapers to sustain the cause, while people in Europe are killing one another by thousands!

An old-fashloned snow storm visited Boston on Tuesday last, preceded by very cold weather. Ther. 6° below zero.

FOR THROAT DISEASES and affections of the chest, "Brown's Bronchial Troches," or Cough Loz-enges, are of great value. In Coughs, Irritation of the Throat caused by cold, or unusual exertion of the vocal organs, in speaking in public, or singing, they produce the most beneficial results. The Troches have proved their efficacy.

Items from San Francisco.

Our correspondent, H. S., under date of Jan. 16, sends us the following brief items: J. M. Spear is now recovering from his recent dangerous illness.

Mrs. Annie Denton Cridge recently passed through this city with her two children, on her way to the new settlement in San Bernardino Co., which she expects to be the future home of her self and family.

J. S. Loveland has been holding a public discussion in this city, with Elder Miles Grant, ou the question of the continued existence of the soul after death, and to-night Mr. L. opens as an independent apostle of " The New Religion; or the Religion of Humanity."

We hear favorable news of Mrs. Laura (Cuppy) Smith, at Omaha, where she has been very cordially received as a lecturer.

Dr. J. R. Newton.

This eminent healer continues to meet with great success in his peculiar treatment of the sick, at 23 Harrison avenue, Boston. We shall chronicle some of the most remarkable of his cures soon.

A Good Week's Work. Our old patrons have added to the subscription list of

the Banner of Light, the last week, one hundred and fortythree names. It shows what earnest effort can do. L Marston sent four; J. H. Bonce, three; F. Goodrich, three; C. B. Lvnn, three; S. D. Clark, three; L. L. Vasburgh, two; A. D. Todd, two; J. Briggs, two; J. G. Eastman, two; A. C Bartlett, two; C. L. Cooledge, two; H. C. Hall, two; H. P. Fairfield, two; S. H. Nye, two; F. L. Day, one; J. Davis, one; Mrs. S. L. Adams, one: Mrs. A. Hayford, one: C. G. Puffer, one; Mrs. A. Farrar, one; T. Toothaker, one; M. L. Congor, one; L. Strickney, one; J. H. Stotson, one; A. H. Cowdery, one; E. Smith, one; G. W. Reed, one; T. Leonard, one; A H. Hyde, one: J. Seavey, one: T.E. Loring, one: S. R. Wells. one; O. Blondquest, one; F. W. Coffin, one; Mrs. T. R. Ewell, one; H. C. Hall, one; J. Gayton, one; A. B. Whiting, one; Miss S. S. Parker, one; G. B. Dutton, one; Mrs. S. A. Sherman, one; B. F. Johnson, one; I. D. Yocom, one; Mrs. L. A. Bartlett, M. D., one; William D. Cady, one; E. B. Marshall, one; C. J. Harrison, one; George Morehouse, one; E. it claims—we judge without boasting—to be the most com-Butler, one; J. R. Hounslow, one; J. R. Wright, one; P. prehensive and complete collection of the kind in the lan-Keysor, one; Jonnie Frennett, one; S. Devoli, one; S. Bigwood, one; H. Dill, one; L. Thomas, one; George Hale, one; J. Grimsley, one; A. Chauvet, one; A. T. Hall, one; S. Adams, one; Miss S. Francies, one; M. Milleson, one; S. E. Gray, one; E. Myrick, one; A. Langley, one; I. T. Stevens, one; L. S. Jones, one; M. H. Taylor, one; L. R. Clough one; Mrs. E. Gay, one; Mrs. M. A. Parsons, one; William H. Park, one; D. McClaughrey, one; M. H. Hill, one; H. E. Stoddard, one; A. W. Twining, one; E. McKerson, one; L. C. Geertson, one; Mrs. D. C. Barnes, one; D. Bostwick, one; W. V. Chalsser, one; E. W. Parker, one; William Lathrop, one; Dr. H. F. Gardner, one; E. Y. Chevaller, one; G. W. Carleton, one; P. Chamberlin, one; R. Duddy, one; A. B. Swift, one; Mrs. E. C. Staples, one; H. Bowman, one; G. S. Morgan, one; L. M. Tucker, one; William J. Torrey, one; J. Mixer, one; A. Hadley, one; Mrs. H. Cary, one; M. H. Fletcher, one; Milton Hale, one; J. York, one; G. H. Muchmore, one; A. Leighton, one; Mrs. N. W. Noyes, one; L. V. Flint, one; W. Cook, one; J. Mitchell, one; C. O. Durkee, one; Mrs. E. L. Thomas, one; J. F. Piper, one; J. R. Bridges, one; Mrs. E. Mann, one; M. E. Gideon, one; M. Wright, one; Miss M. Learned, one; L. Gleeson, one; S. Tarlton, one; Mrs. C. Hicks, one; J. Williams, one; Benjamin Stafford, one; George Brown, one.

Spiritualist Lyceums and Lectures.

BOSTON .- Elliot Hall .- In consequence of the occupation of the hall for the Semi-Annual Meeting of the New England Labor League, Sunday, Jan. 22d, no regular session was held by the Children's Lyceum generally assembling at this hall.

CAMBRIDGEFORT. - Harmony Hall .- The meeting held

Sunday morning, Jan. 22d, by the Children's Progressive Lyceum, was very interesting. The little ones gave answers to the question, "What are the uses of flowers?" and the older ones considered the subjects of "Life, Death and Immortality." Recitations by Miss Georgie Martain, Faunic and Olara Hall, Jessie Powell, and Master Harry Powell, marching, singling, etc., completed the exercises. CHELSEA.—Granite Hall.—Prof. Wm. Denton closed his labors for the present month at this hall, Sunday evening.
Jan. 22d. His remarks reviewed the lives of mankind as compared with the teachings of Jesus, and the universal failure to come up to their requirements. He stated that, while it was necessary for no one to be a Christian, it was incumbent on all to live up to the highest light they could

New Publications.

In the Atlantic Monthly for February, Mr. Fiske leads off with a paper of real interest and instruction on "The and Prospectus. Fourth and Fifth: Editorials, will welcome so bold and striking a paper in such a prominent place. The charming remining remaining remining remaining remining remining remining remining remining remining remi nent place. The charming reminiscences of Hawthorne, by Mr. Fields, the All antic editor, furnish a worthy conclusion to a superior number of this established king among the monthlies.

True to its habit of temper, the Galaxy for February is a harmonious union of the light and sorious, containing one paper of reminiscences of Mr. Lincoln by Thurlow Weed, and one in reply to Senator Wilson on Secretary Stanton, by Judge Black. The latter is a powerful piece of invective, while it is not less remorseless in its logic. Justin McCarthy's popular story of "Lady Judith" is continued, and so is the serial of Mrs. Edwards, "Ought we to Visit Her?" A frontispiece engraving of Mrs. Edwards is likewise one of the positive attractions of this number. "Overland" is continued as a narrative by DeForrest, and Miss Hooper contributes the tale of "My Avenger." The Nother Bide of New York is opened as a new subject by a revelation of "Private Detectives," which lets us into the secrets of their way of working up cases. There are two or three other articles, Mark Twain's "Memoranda," and the customary assortment of editorial miscellany, in all making a fine and racy number. The Galaxy holds a place in magazine dom wholly its

The February number of HARPER is filled with variety, and aims to present a rich fund of popular instruction, which is one of its leading characteristics. The author of the wellknown "Dodge Club" gives us " The American Baron,"-a paper descriptive of scenes in foreign travel and of striking characters. "Glass-Blowing as a Fine Art" is treated in a most thorough manner, with a profusion of illustrations, and adds another to the long list of descriptive triumphs of which Harper has such good reason to boast. "Along the Florida Reof" is still another paper of the same character, and directed at the same end; and it will be found full of valuable scientific information as well as delightful descriplon. A fine story opens with this number, named "Wed in the Morning, Dead at Night." A valuable and very interesting bit of financial and civil history is "The Bank of St. George, Genoa." "Anteros" is continued, by the author of "Guy Livingstone;" and "Annie Furness," a highly-popular tale, receives some additional chapters. The first of a series of geographical studies is given in the striking article entitled "An Examination of the Claims of Columbus." The editorial department, in all its branches, is a treasury of labor and learning, wit and wisdom. And the entire number is all that the readers of Harper over desire.

SCRIBBER'S MONTHLY for Pebruary is a very vivacious issue, yet freighted with enough of solid matter to give it the necessary ballasting. Its mechanical beauty will strike one first, and that is well borne out by the character of the contents. Of the list of articles in this number we name "The New York Mercantile Library," "The French Conquest of Alsace and Lorraine," "The Story of a Valentine," a paper on "Balloons," "Weather Telegrams and Storm Forecasts," by Prof. Maury, the powerful story of George MacDonald, "The Bondage of the Pulpit"-nn article with more or less criticism in it—and a continuation of briefer articles in prose and verse, all of them of positive merit, and serving to round out to perfection a number of a magazine that has with a marvelous stride placed itself in the front rank of the monthlies.

THE NATIONAL QUARTERLY REVIEW for Decamber is a number of great strength and freshness, displaying learning, wide culture, bold yet careful thought, and a spirit in close sympathy with the movements of the age. Its articles are by approved writers, who give of the best fruit of their intellects to these pages. The list of contents for the present number is as follows . " Pemale Artists ." " The Lost Solences ;" "Our Navy, and What it Should Be;" "DeQuincey and His Writings;" "The Structure of the Earth;" "Cause of the Franco-Prussian War;" " Development of the Cell Theory;" "Party Strife and its Consequences;" and the usual Notices and Criticisms. The present war between France and Prussia is historically traced and discussed in its causes, and will furnish the reader an insight into its character which he will not be likely to find to his hand in any other quarter, besides being done with such ability and fa-

LIPPINCOTT'S MAGAZINE for February opens with a striking description of the formation of the masses of ice along the shores of the Great Lakes-"On the Ice Relia"- which is followed by the quaint story of "The Marquis," "The War Records at the Patent Office"-showing the progress of invention in warlike implements..." Rome on the Twentieth of September"-which is a picture of the capture of the Eternal City-a paper on Lord Palmerston, by Robert M. Walsh, "Chess," poetry and other tales, and the usual "Monthly Gossip." The latter gives some timely and very interesting reminiscences of the dinner given to Mr. Dickens, on the eve of his embarking the last time for this coun-

THE RADICAL is revived, beginning Volume Eight; and this fresh appearance is sustained by vigorous and able writers-Higginson, Ednah D. Chency, M. D. Conway, and others of equal capacity and repute. Mr. Higginson's article is entitled-"The Sympathy of Religions," and is in his happiest vein, treating a most interesting theme in a comprehensive and impressive manner. All former subscribers to the Radical receive this first number of its revival issue, which we trust will be a resurrection to life indeed-which of course involves and includes presperity.

Dr. P. B. Randolph has published what thousands will be ager to possess themselves of, "THE ROSIGNOGIAN DREAM Book." which contains solutions of more than three thousand different dreams, collected and translated from all nations. It is most conveniently arranged for reference, and guage.

PETERSON'S LADIES' NATIONAL MAGAZINE for Pobrusty is charming number. Buy it and prove our words true. THE NURSERY for February is received. Its stories and il

ustrations for the little ones are exceedingly clover. New Music.

Oliver Ditson & Co. have just issued several new pieces: 'When Evening Twilight" a song by J. D. Kinsley: "The Faithful Echo," a song by W. Ganz, words by Henry Herseo; 'Why should you sigh that the summer is ended?" song for contraite, words by G. F. Rogers, music by W. Adrian Smith; "Entracte in Manfred," a composition by Robert Schumanu.

Current Events in Europe.

Correspondents of the daily press and many active minds n society think they perceive in the occurrences of last week the steps which lead inevitably to the end of the war and the surrender of Paris. The details of the defeat of the army of the Loire under Chanzy proved to have been most disastrous. His army is at present being reinforced and reorganized.

On the Baone, 17th inst., Gen. Keller occupied Frazier, taking 300 prisoners. The French afterward made a sharp attack on Belencourt and Frazier, on the 18th. Keller main

attack on Belencourt and Frazier, on the 18th. Keller maintained his position, and the fighting continued throughthree days, during which the German loss was 1100.

Jan. 18th a small French force was attacked near St. Remain by the Prussians, and the village shelled. The enemy was repulsed with considerable loss.

The French had not time to recover from the terrible defeat of General Chanzy before his late associate, Bourbaki, in attempting to relieve the hardly-pressed fortress of Belfort, was completely routed by Von Worder, and is in full retreat.

Bourbaki, after two days' fighting, crossed the Sistaone six miles below Belfort. Von Worder receiving reinforcements, a great battle was fought on the 17th, which resulted in the decisive repulse of the French.

The German troops on the 18th captured the village of Abbevilliers, which was in flames at the time, and expelled the French from all their positions on the Swiss frontier.

A heavy battle has been fought at St. Quentin, wherein the French army of the North were defeated. After the capture of St. Quentin by Gen. Faidherbe, Gen. Von Goeben was heavily reinforced, and on the following Friday morning (Jan. 20th) commenced a general attack upon Faidherbe's lines with infantry and artillery, and after a severely contested battle, in which the Germans flost heavily, the

French army was driven from every position, and forced to flee through the town of St. Quentin, leaving baggage and camp equipage in the hands of the Germans, who immediately occupied the place, which was sacked and pillaged by them. Ten thousand French troops were taken prisoners, of whom 2000 hall been wounded. Six guns were among the trophies of the Germans.

Longwy still holds out for France—also Belfort. Valenciennes has been flooded—that is, the meats around it—to defend it against an assault.

The bombardment of Faris still continues. In addition to saveral hospitals, the Ohurch of St. Sulpice and the Arlon

The bombardment of Pairs still continues. In addition to saveral hospitals, the Church of St. Subject and the Arion have been partially destroyed by, shells. The museum of the Luxembourg has received twenty shells within a few hours, and its unrivaled conservatories totally destroyed.

A heavy sortio from Valerien by the garrison of Paris was attempted on Thursday, Jan. 19th. About forty French battailons were engaged, besides a considerable force of artillery. The whole movement was faintly executed, and in battalions were engaged, besides a considerable force of artillery. The whole movement was faintly executed, and in a manner that indicated a great degree of enervation and lack of that vigorous and martial spirit which characterized most of the provious sorties of the besleged. The officers, however, are represented as exposing themselves with reckless bravery; but many of the soldiers, after firing, turned and field, or dropped to the ground and threw away their arms. The first dash, early in the morning, was made from the direction of Bois de Boulogue toward the entrenchment opposite Fort Montretout, and was successful. The Garmans fall hack from their positions which were held by

ment opposite Fort Montretout, and was successful. The Germans fell back from their positions, which were held by the French till evening, when they withdrew to the slopes of Mont Valerien, and subsequently reëntered Paris. The National Guard refused to fight.

Great dissatisfaction and despendency prevail, in consequence of Gen. Trochu's failure in his last offert to break through the lines of the enemy. It is reported that a large and available force of artillery and infantry reserves took no part in the action. Trochu's policy is loudly donounced

no part in the action. Trochu's policy is loudly denounced as weak and temporizing.

Dirox.—The French repulsed the Prussian attack, Jan. 22, along the whole line. The enemy were pursued, and the positions held by them at Daix and Hautoville reized. The Garibaldians entered Dijon amid immense enthusiasm. The Prussians in their flight abandoned their wounded. Ricciotti Garibaldi captured the flag of a Prussian regiment of the line.

the line.

On the 12th inst., off Vigo, Spain, the corvetto Augusta ran down and sunk a French gunboat, and four of her officers and twenty-six of her crew were made prisoners.

An encounter took place in the Pacific, the axact locality not being given, about the 20th of December last, between the Prussian frigate Medusa and two small French gunboats, the Curicux and Brulox, resulting in the sinking of both the French vassals.

The French have established a line of cruisers between The French have established a line of cruisers between Gibraltar and the English channel. Nine vessels have been appointed to the service, six of which are iron-clads. King William, of Prussia, was preclaimed Emperor of Germany, at Versailles, Jan. 19th, in the Hall of Mirrors, in the presence of all the Gorman princes and representatives of the army. He issued the following preclamation on the

"In consequence of the appeal of the German princes "In consequence of the appeal of the German princes and free towns for us to restore the German empire, after a lapse of sixty years, we announce that we consider it our duty to fatherland to accept the imperial dignity. Henceforth we and our successors will bring to the title of Emperor of Germany the hope that God will vouchsafe a blissful future to fatherland, and that under our auspices its ancient splendor may be restored. We partake of the dignity, conscious of our duty to preserve with German fidelity the rights of the empire and of its members, to maintain peace, and to support and strengthen the independence of Germany, in the hope that the German people will reap in lasting peace within our boundaries the fruits of their bloody battles, and be safe against a renewal of French attacks. God grant that we and our successors may protect the empire, not by warlike conquests, but by works of peace, freedom and civilization." Count Bismarck has received from the hands of the King

of Prussia the staff and baten of a liquienant-general in the Prussian army, and has been fully and officially invested with powers pertaining to his new position.

Items from Danby, Vt.

EDITORS, BANNER OF LIGHT-Dr. J. B. Dunton, of Vineland, N. J., favored us with two lectures upon Spiritualism on Sunday last, afternoon and evening, there being a large and appreciative audience present. It is seldom we are entertained by so able a lecturer. Although Dr. Dunton does not rank so high as some as an eloquent speaker, yet he knows whereof he speaks, having formerly been a Congregational minister. He exhibited two spirit-pictures, and explained how they were obtained, which was highly interesting to all present. We think he is a very able advocate of the Spiritual Philosophy of the nineteenth contury.

There are many friends as well as many opponents to Spiritualism here. We have a good many mediums who, if their mediumistic powers could be fully and properly developed, would rank high. Mr. A. S. Baker, one of the most substantial men of the town, is being rapidly developed as a trance speaker, although it has been over a year since he was first controlled. Meetings are held at his house every Sunday eve, many being present. He has not consented as yet to give a public lecture. The audience is granted the privilege of choosing the subject, which is handled in a manner as but few are cable of doing. Mr. Baker is, upon the whole the field, which he will no doubt consent to do at nome future day. Yours, &c., Danby, Jan. 20th, 1871.

Translated from The Tafelrunde (Round Table) for the Ban-ner of Light. The Year-Book of Spiritualism for 1871. Boston: Wm. White & Co.

Hudson Tuttle and J. M. Peebles, devoted apos Hudson Tuttle and J. M. Peebles, devoted apostles of the New Gospel, have accomplished the difficult task of compiling a Year-Book, presenting the past progress and present status of the spiritual movement. The book contains full and important statistical notices, and valuable essays on Spiritualism and relative subjects. Of the latter, the following merits mention: "On the Attitute of men of Science toward the Investigators of Science toward the Investigators tune of men of Science toward the Investigators of Spiritualism, by Prof. A. R. Wallace;" proves that the Illustrious English naturalist is a firm adherent of Spiritualism. Other good articles are entitled: "The New Sciences—Their Bearing on Spiritualism, by W. D. Gunning," "The Great Battle, by J. S. Patterson," and "Parallelism of Christianity and Spiritualism, by William How-

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while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or eyil. But these who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.
We ask the reader to receive no doctrine out forth by
spirits in these columns that does not comport with his or
her reason. All express as much of truth as they perceive

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The questions answered at these Scauces are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

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#### Invocation.

Oh God, thou who art our Father in wisdom and our Mother in love, thy children in mortal cannot understand thee. They perceive thy purposes but dimly through the darkness of mortal life, and so it comes to pass that they often fall in the way, and have need of loving angels to guide them through the darkness, have need, oh our Father and our Mother, of much of thy love, and of thy tender mercy; and oh, we do not doubt thy wisdom, nor thy love, or power. We know that thou hast the soul forever in thy keeping, and we know that as the falling sparrow is guarded by thee, the soul cannot fail to be protected. Oh Infinite Spirit, we ask that while thy children walk upon the cold shore of mortality, in their inner lives they may be warmed by the sun of right-Our Father, we praise thee for the gift of being. with all its shadows, with all its sunbeams, with the sorrow and the joy of life. Almighty Spirit. for all life we praise thee. Let us feel thy pres-And when they go hence, may they carry each one a loving spirit with them, that shall abide with them till they have done with mortality, and join their kindred in the morning land. Nov. 7.

#### Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, I will answer them.

QUES .- (From a correspondent.) Is there any such thing as the providence of God, or the judgments of God? For instance: I once knew a man who was charged with crime, who said if he was guilty, he hoped all of his children born while he lived would be deaf and dumb. Four children born to him were deaf and dumb; one born a short time after his death could both hear and speak. Also, people have dared the lightning to strike them, and have been immediately struck Ans.-Yes, I do believe in the providence of

God, in the guardianship of the Infinite Spirit of all life. I do also believe in special providences. But I know that Infinite Wisdom, the Great Spirit, or call it whatever you please, works through individual agents. They are without should be happier in heaven. So I told mother to number, and do the bidding of God. Prayer goes | bury me that way, and she did. I do n't think I out to the spirit-world and brings from thence an answer. Some one or more of the inhabitants of that world hear the prayer, and according to the necessities of the case answer it. And through their works the will of the Infinite is fulfilled, or the providence of God, if you please, is carried

Q .- (From the audience.) We hear of peoples' cursing others, and it seems as if the curse wrought its own fulfillment. Is it so?

A .- There are numberless instances demonstrating the fact. Verily it is so. Each individual is capable of exerting much power in many directions. When one curses another, he or she attracts. to themselves spirits of like quality and character who are but too ready to do their bidding, to execute their desires and designs upon the unfortunate individual who is cursed. We cannot tell why Infinite Wisdom suffers this to be thus and so, but we know it is.

Q .- These spirits cannot act in this matter independently of God, can they?

A.-Certainly not. There can be nothing done or thought independently of God.

Q.—Then does not God act through them?

A .- Certainly, to my mind. Q.-Then the curse or blessing comes from

God? A.-Yes, I so believe. Since I admit no opno site principle in the universe: I recognize God in everything. I believe him to be in the darkness

as the light, in the curse as in the blessing. QR.—It is then only one more intimation of the close relation in which man stands to God?

A .- I so think. Q.—Should it not impress men with the impor-

tance of their own words? A .- Yes. A lesson that will finally bring humanity to God, that will finally rob them of the dross, and leave nothing but their purity of soul.

Q.—Can you give us some intimation of the value of the symbol of the cross? A.—It is of value only as it symbolizes a religious idea. The soul has been educated to worship God through symbols, through signs, through forms. That is one of the forms, and as such, is

sacred. QR.—It is not peculiar to Christians?

A .- No, every religious sect or tribe known under heaven has it as a religious symbol. I believe it originated in the idea that God spoke to his children most powerfully through the four seasons, and that the four points of the compass were points leading directly to God-they pointed to the Infinite. The aucients believed that nothing could turn the compass from its course. It would ever point to God. It is believed that the symbol of the cross was deduced from this reli-

Q.—Was the Egyptian form of the cross surmounted by an orb?

A.-It was, and it was that that was painted upon their banners, and always used by them as a sacred symbol in times of war. Instead of Joshua's commanding the sun to stand still, he commanded the banner-bearer who hore this symbol to stand still, and the Christian world has perverted this scriptural paragraph as it has many others.

Q.—Has not the Christian idea of the cross a

still further development of thought in it? A .- Yes, it branches out into almost innumerable directions. It would be impossible to enumerate them all.

Q.-Is one of them that the lower nature shall be crossed, kept under, or held in abeyance to the

A .- It certainly is, and for this reason the aucients used the cross for disposing of all their

Q .- So it is a fitting symbol for each individual as well as for all churches and denominations?

A .- It is, to my mind, since the soul in its mortal pilgrimage must be educated through symbols. I know of no one more fitting than the cross.

Q.-The Irish have added to it a circle where the transverse lines cross. Does this signify the circle of love?

Nov. 7. A .- They say it does.

#### James Barrows.

My name was James Barrows, a native of South Carolina. I was wounded at the battle of | Satan came also. What does it mean? the Wilderness, and died a few hours after being carried from the field. I am the son of Dr. David Barrows, of Charleston, S. C. I have recently learned that my people are fostering the idea that I am still alive in the body. There has been a story circulated that I was only wounded and taken prisoner. The supposition is, that I am alive, and in some of the infernal Yankee prisons that exist only in imagination. Since learning what my friends believe, I have made the effort to come here. My friend, Samuel Braxton, of Virginia, was slightly wounded, and was taken prisoner about the time of my death. He knew that I was mortally wounded, and I think I am seeds of all kinds of vegetable and animal life. right in saying that he knew that I died. I am It deposits these vegetable germs upon the soil. sure he knew I was mortally wounded, because he was present when my wounds were examined. He is somewhere in Virginia at present, but where, I am unable to say. But my friends by taking proper means can easily ascertain, and can learn from him, doubtless, what will over- gist, that all the different species of rock were throw their notions that I am alive, and in some Northern prison. Nov. 7.

#### Celia Bickford.

I believed in these things before death. I am not here because I feel unhappy at the change, or because I would come back to earth and live cousness, that singels may keep the watch lives again, for I would not. But I am here to do what burning brightly upon the altar of their being. I am able to toward washing out a stain that is attached to my memory. It is believed by some of my friends that I was a murderess and a suicide. I was neither, I was murdered, and so was my boy. I have nothing but blessings for my ence with us this hour. Let the children who murderer, whoever he may be; I do not know. It have gathered here to learn of the promised land was dark, and I was seized with a terrible fright. feel that thine angels are indeed their guests. I think I must have fainted. My boy was killed tirst. I think I must have fainted, and the next I knew, I was struggling with my murderer, and the next I was free in the spirit-world. If my statement would be proved correct, let the authorities offer a reward, and it will soon be done-a reward for the apprehension of my murderernot a meagre one-and it will be proved that I have given a correct statement. I am Celia Bickford, of Haverhill. Nov. 7.

#### Lucy Gaines.

I am well now. I was sick with a fever and died. My name was Lucy Gaines. I lived in New Orleans, and my mother said if I would return and tell her what my last words were to her, she would believe that the spirits could come back. I said to her, "Mother, I am going. Bury me with plenty of flowers, and in the earth." I was eleven years old. When February shall come, I will have been gone a year-a year the 7th of February. You see, I had seen my brother buried. Not in the earth, but a place where they shoved him in and bricked it up, and it looked so terribly to me I thought if I could only be buried where the flowers would grow, and in the soft earth, I should have cared, but I thought I should when I

## Mrs. Minnie Gunning.

A light never goes out on a mortal hearthstone that is not relit again for the benefit of those who loved it in the spirit-world, and if those who loved it look earnestly, hopefully, prayerfully, they can see that light, and be made glad by its presence. By this I mean that every earnest, striving soul who asks to know where their loved ones have gone at death, can have the question answered, and in such a way that their souls cannot fail of satisfaction.

When death came for me, my mortal companion said, "It is dark-all dark. All the light has gone out. I am left in utter darkness and desolation." And, in his great agony, he cried out to know where that light had gone. He said, "Oh God, answer my prayer!" And, through returning augels, God did answer it; and he beheld the light, and he rejoices in the knowledge that it lives and sheds glimmerings through his mortal pathway, and will return to meet him when his hour of change shall come, and light him through the passage of death, and make gloriously bright the spirit-world for him. I am Minnie, wife of Prof. Gunning. Nov. 7.

## Inez Shipman.

Tell my father, Rev. Orin Shipman, that, if he should come to Boston, I will convince him of the immortality of the soul, and show him, beyond all doubt, that his daughter Inez lives.

Scauce conducted by Theodore Parker; letters answered by "Cousin Benja."

## Invocation.

Thou Infinite and Perfect Principle of Life, hou that occupiest all space and guidest all motion, be theu consciously with us this hour, and teach us to worship thee in spirit and in truth. Let us feel thy presence with our outer senses Oh Lord, intuitively we know that thou art with us. We know thou art the sun that gladdens all our being, the divine inspiration that calls out every thought, the power that guides all the forces of our being. Yet our external senses do not take hold on thee. Oh, let us feel thee even in our outer lives, Great Spirit of Life. We praise thee, our Father, for the gift of life, with its ever-varying scenes, its changes, some of which are beautiful, and some of which cause us sorrow. For each and all we praise thee. And we ask that we may be lifted above and beyond the darkness of doubt, of fear, of distrust; for, even as we stand beyond these evils, so we shall be able to carry thy children who dwell in mortal life beyond them. Only as we go forward can we carry them; therefore it is, our Father, that we pray thee that we may march on strong in thy way, perfect in thy will. For thine is the kingdom and the power and the glory, to-day and forever. Amen.

## Questions and Answers.

Ques.—(From the audience.) Whence originated the idea of Satan?

Ans.—In all probability, the idea of the existence of evil originated in the knowledge that human beings were surrounded by conditions that

seemed to be evil, over which they could have no control. The elements would burst upon them in storm, and devastate cities, towns, dwellingplaces-indeed, whole nations would be swept away; and, since the unenlightened human mind could not analyze these things, they reasoned unwisely concerning them-reasoned that in these diverse elements there was a spirit of evil-a devil-a comething in antagonism to the spirit of good-a something that would destroy them. And so, judging from their own caprices, they sought to propitiate this evil spirit by offering sacrifices, by setting apart days of worship, by doing all manner of things that they believed

therefore is very natural. Q.-We read in the Bible that when the sons of God presented themselves before the throne,

would please this spirit and gain its favor, so

that it would do them no harm. The idea of a

devil, then, must have originated in Nature, and

A .- It is merely a figurative speech, represent ing certain spiritual ideas—by no means a literal

Q.-I have always supposed the idea of a devil to be the result of fear in the human mind. Is it

not so? A.-Certainly.

Q.-I had certain specimens of rock that were brought up from about six hundred feet in the earth; and in a very few weeks they were covered with vegetation. Where did the seeds come from?

A.—The atmosphere is absolutely full of the Sometimes they take root early, and spring up; at other times, they sink beneath the earth's surface lower and lower and lower, until it is ages, perhaps, before they come forth into new life. It has been said by an eminent geolofilled with living vegetable germs. I believe this theory is correct, and that it only wants the action of the elements-the sun, the air-to rest upon the rock, to bring forth these germs into a higher state of life. Of course, the action of the elements disintegrates the rock and makes the soil. If there were no germ there, if the air had not deposited some seeds of vegetable life there, would there be a spontaneous production of the soil? I think not. Science proves to the contrary; and science proves conclusively, too, that the air is full of life; and because it is, it plants its germs upon the soil, and the soil favors new

Q .- About ten years ago, I was the subject of some very remarkable experiences, one of which was this: It was in the night-perfectly dark; and I saw plainly before me what seemed to be a very small piece of iron, perhaps as large as the head of a pin. It commenced to expand, and it increased in size till its diameter would have measured perhaps eight feet; and as it expanded one sort of vegetable after another appeared, and finally animals: and when the thing became exnanded perhaps to the size of this room. I could see all sorts of living animals and vegetables that far surpassed in beauty anything that I ever saw with my natural eyes. Is there anything in the facts of Nature or spirit that will warrant the probable truth of anything of that kind?

A .- Yes; and in this way: All these forms of ife, that, to your senses, are apparently motionless, without life, are in constant motion, full of life; and all these lower forms of mineral and regetable are but stepping-stones to animal life, which is crowned by the human. Indeed, the germs of all life that is to grow out of these lower conditions are found in these lower conditions. Certainly, iron ore can be no exception.

Q .- You tell us that death takes place with you. Can you tell us the average duration of life with you?

A .- Yes. According to earth-time, the average duration of life, or the time allotted to the spirit to dwell in one spiritual body, is about three thousand years, differing, of course, according to the strength of the spirit and the quality of the spirit that possesses the body. Some spirits are able to hold control of one body longer than others, because they know how to care for those bodies-know how to build them up as fast as they are wasted; for friction always bespeaks waste, whether with us or with you; and as we are not a motionless set of beings in the spiritworld, we of necessity produce a friction upon our spiritual bodies, and they wear out.

Q.—Did man at one time live several hundred vears upon the earth?

A.—We certainly have no evidence that such vas the case, save that biblical evidence regarded by some as evidence, but as none at all to the cientists: for the facts in Nature prove directly to the contrary. They know that the spirit has been lengthening out its control of the physical body year after year.

Q.-How long will the churches be likely to ive before they receive the light?

A.-We cannot tell. Indeed, they have received it now. It is working like leaven in their midst, and in due time it will have leavened the whole lump: but how much time will be consumed, we cannot tell.

Q .- What is the origin of our individual spirits? Whence do we come?

A -If we should answer, they come from God. von would know no better than you do now; and yet, it is impossible to give any other answer and be correct. We believe that all souls are one with the great infinite principle of life, the indestructible portion of being, whether it is found in the flower, in the star, in the sun or in the soil. That we call God; and it is from that infinite ocean of soul that we all have come.

Q.—Is the Infinite Spirit that spirits speak of made mention of in the Bible?

A .- Yes; but under so many different names that one might get lost in seeking to obtain the right idea; and yet, all those names have reference to one God, one life-principle, one power that we all feel exists about us and within us. Q.—Is there a saving power in what the church

calls experimental religion? A .- Yes, to him or her who believes in it-to no

Q.—Would they not be just as happy without

A.-Yes. God has no need of a church whereby to save his children. They are safe in him orever and forever.

Q.—But is there any saving power in this illunination?

A .- Yes, to those who believe in it. Q.—If they do not believe in it?

A .- No; certainly not. It is a mere matter of

Q.—Are they not just as safe without it?

A.—Certainly they are.

Q .- Will all eventually be happy? A.—Certainly they will; at least, we have evidence sufficiently strong to our minds to prove that it is so. We have evidence showing us con-

clusively that all souls have come from a happy and its conditions, I have learned that all I sufferof any other revolutions in Nature-sure, if it will follow Nature, Nature will save it.

came from?

A.-It is necessary, we believe, that the soul should become acquainted with matter, necessary to elevate matter to purify it, and necessary, and purification. Matter is the lever by which is the lever by which matter rises. They act each upon the other.

Q.-Did man have a perfectly individualized existence previous to his contact with matter? A.-No, we do not so believe. We believe that

it is in conjunction with matter.

Q.-Did we live in any other form before this? A.-Certainly; in numberless forms, in all the forms that you see beneath you; in the granite, in the soil, in the beast, in the bird, in the fish, in everything of which you can conceive.

Q.—But not as an individualized soul? A .- Not as a perfectly individualized spirit. That can only come when the spirit has overcome all matter and stands upon the pinnacle of

Q.—Can spirit at any time be independent of

A .- Yes, but it can have no distinctive individnower.

Q.—Is that the perfect state from which you say her. it has descended?

A.—No: it is believed by your speaker that the spirit has once inhabited a celestial state, not shan't never let him do as he did once—go away apart from matter, but in conjunction with mat- and stay so long, and mother not know anything ter — that it has descended from that celestial about him; for I will hunt him up for her always, may purify matter and gain strength and experience for itself. I also believe that, having performed its mission with matter—by matter I mean the crude matter belonging to this or any other planet - having fulfilled its mission with matter, it returns again to that celestial state a dom, and, therefore, it is more exalted and more

Q.—Is not all spirit the same in kind? A .- You are right. At least it gives no evidence of different gradations except as it acts upon different gradations of matter. We do not know what spirit is only as it acts upon matter.

Q.—Then the difference of action does not lie in the spirit, only in our perception thereof.

A. - Not precisely in our perception thereof. but in the quality of matter that spirit acts upon. O.—Did man come up from the animal previous

or subsequently to this celestial state? A.—I believe the spirit has inhabited a brief celestial state—was, to all intents and purposes, one with God ere it passed through these different gradations of matter. And it is this Godprinciple belonging to spirits that passes through

matter and refines and elevates it. Q.-Does suffering purify the spirit here in the body?

A .- It certainly does.

Q.—Are we not dependent upon our organism for our belief?

A .- You are. You believe just what you are physically constructed to believe, and cannot believe anything else. Nov. 8.

# Annie Howard.

I was going to Texas to see my father—mother and I-and there come a storm and we were lost. We were drowned: and mother can't come here. so I come to send word to father that we are alive; that we was drowned, and we are alive in the spirit-world, and mother would be very happy to have some word from him. My name is Annie Howard, and we were on board the " Vero-

much difference in him. Mother used to think he was all right in the spirit-world, and that he would change his views very soon after he got there, and that he would not be a miser on the other side. But he is just as much of a miser as he ever was, if what I hear of him is true, and you need n't wait to hear; just look at him and you can tell. I don't think he has progressed much. So if she acts upon advice that he gives her I don't think it will be worth much. She better look out. He was a miser and a Hard. shell Baptist. She thought he had laid off his miserly propensities, and he would certainly change in his religious faith after he got there. Aint changed a bit! aint changed a bit! He is the same old stiff-neck he was here. I don't know how long he will remain so; don't care, for I do n't care much about him anyway. Good day.

(A gentleman in the audience asked in what part of Central City the spirit formerly lived. The spirit had left, but another took control and said. The lady says, tell the gentleman she lived within a shot of the Rev. Mr. Jenning's Episcopal mission." The gentleman recognized the locality.)

## George Stevens.

I want to communicate with my father that is in California, and my mother that's in Hartford, Conn. My name is George Stevens. I want father to come to mother, and mother not to worry any more. That's what I come for. [Is that all you have to say?] Yes, sir. [Will they identify you by those few words?] Well, I was thirteen years old, and I died the fourth day of last December. I died of lung fever, they said. Nov. 8.

## David Dunbar.

The wheel of life keeps turning, turning, turning, but no one knows who turns it. Sometimes we are fortunate enough to be on top, and sometimes we are unfortunate enough to be at the bottom. I was upward of ninety years old when here, and I saw many of the dark shades of life. But since I have got away from the earthly body

state, and they are tending again, after passing ed was for my good, and the experience I got through a purgatorial existence, to that happy through suffering was worth more than gold to state. We are just as sure of this as we are sure me. I have one son on the earth who doubts the existence of a Supreme Principle or Power of Good. He says that there are facts all around Q.—Why the necessity of passing through this him proving to him that the power that is abroad nurgatorial state if they were happy where they in the world is an evil power, and he thinks that nothing can prove to the contrary. Well, I do n't know as anything can prove it to him; however, when he gets out of the body he will think differently. I know that I am happier in my spiritual also to the soul for its own material elevation state than I should have been if I had never known sorrow here. So that proves to me that spirit rises in the scale of being. Spirit, in turn, a good power ordered that I should suffer, not a bad power. He has met with losses and crosses and disappointments, and they have all educated him to believe in the presence of an evil power that rules. Well, when he gets where he can see the use of these losses and crosses, he will change the soul gains its individuality by its contact his mind. And I am here to tell him that in less with matter. That individuality is gained by the | than one month he will change his mind, because experimental process that it is put through while he will be where I am, and he will see from a spiritual standpoint. My name was David Dunbar; my son, Thomas Dunbar.

Séance conducted by Cardinal Cheverus; letters answered by L. Judd Pardee.

D

#### Walter Goodno.

[Published in advance by special request.] I want to send a message to my father. My

name was Walter Goodno; my father's name. Henry Goodno. I died in Savannah, Ga, last Saturday. My mother don't know where to write to my father. He is traveling through the West; and she don't know that he reads your nality apart from matter. It can be spirit, but it paper, but he does; and so I want to tell him first is without form, an individualized essence or that I am dead, and next, to go home to mother. She is in awful trouble, and he must go home to

I shan't never let him do-now I have got to be so large-I am most twelve years old-and I state down through the hells of matter, that it | She is in trouble, and if he don't go home I will tell her where he is, and tell her to go after him. Little Henry's sick, and I do n't think he is going to live; but I do n't know. Anyway, I want father to go home just as quick as he can.

I am pretty well now, but I am homesick a little, but I like here. [You would a little rather be higher spirit, having more experience, more wis- at home?] Yes, sir; mother cries so, and I have to go to her so much that I wish I was with her. Jan. 17.

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED,

Thursday, Nov. 10.—Invocation; Questions and Answers;
Thaddeus Scott, to his parents and wife; Glies Forsyth, of
Philadelphia; Annetta Wallace, of Boston, to her mother;
Isaac H. Davis, killed in San Francisco, Cal., Nov. 9th.

Monday, Nov. 14.—Invocation; Questions and Answers;
Esther Ross, of Somerville, Mass.; Eldredge Jewel, to Harriet and Eldredge Jewel, Richmond, Va.

Tuesday, Nov. 15.—Invocation; Questions and Answers;
Mrs. Annie Gray, wife of Capt. Abraham Gray, of Pensacola; Orin Anderson, of New York City, to his mother; Henri De Ormsm, of New Orleans, La., to his friends; Lincoin
Jarvis, of Galveston, Texas, to his mother.

Thursday, Nov. 17.—Invocation; Questions and Answers;
Dr. Sylvanus Brown, of Derry, N. H.; Amos Lansing, of
Montgomery, Ala; Nollie Hamilton, to her mother; Julia
Williams, of Cambridgeport, Mass., to her mother.

Tuesday, Nov. 22.—Invocation; Questions and Answers;
Abert Hubbardston, of Albany, N. Y., to his family; Minnle Eldredge Storms, of Utica, N. Y., to her parents; Father
Miner, to Henry Francis Gardiner.

Monday, Nov. 28.—Invocation; Questions and Answers;
Maria Damon, lost in the steamer "Cambria," to her grandfather; Cornelius C. Felton; Capt. Jotham Baker, of Barnstable, Mass.; John William Cook, of Boston.

Tuesday, Nov. 29.—Invocation; Questions and Answers;
Experience Baker, of South Boston; John King; Matthew
Haggerty; Annie Jackson, of Nashville, Tenn., to her mother.

Thursday, Dec. 1.—Invocation; Questions and Answers;
James W. Talbot, of New York City, to his mother; Nathan
Edwards, of Bkowhegan, Me., to Capt., John Wilson; Nollie
Adams, of Boston, to her sister Sarah.

Monday, Dec. 5.—Invocation; Questions and Answers;
Thomas H. Atkinson, of London, Eng., to his son; Charles
Scott, of Auburn, Cal., to Lennel Aldredge; Robert Thompson of Columbus, O., to his family.

Tuesday, Jan. 11.—Invocation; Questions and Answers;
Matthew Hogan, of Boston, to his mother.

Thursday, Jan. 19.—Invocation; Questions and Answers;
Matthew

mother.

Monday, Jan. 23.—Invocation; Questions and Answers;
Fred Somerby, to Mr. White: Hannah Pierce, of Dorchester,
Mass.; Deborah Emith, of Elliot, Me.; Sarah Thompson, of
Of town, Me.

## Passed to Spirit-Life:

On the 28th of December, our old friend and long-suffering brother, Dr. A. E. Noble.

py to have some word from him. My name is Annie Howard, and we were on board the "Verona." Tell father I was dreadfully frightened, but I got all over it now, and if I lived here again I 'd never go in a steamer again; I never would! I think it is awful!

Nov. 8.

Mahala Chase.

I am from Central City, Colorado. Mahala Chase, my name. I was thirty-four years old. My mother was a believer in Spiritualism, but I was not. She made me promise, if I found it true, I would come back. I think, from all I have been able to learn, much of her theory is correct, and much is not correct. She will be agreeably disappointed in some things, and disagreeably disappointed in others. I have not been here long enough, however, to know much about it. But, so far as being able to return is concerned, the faith is true. I have met old Uncle Jock here, and he is about as big a fool as he was here on earth. I do n't see much difference in him. Mother used to think he

From Plymouth, Vt., Jan. 6, Thomas Moore, aged 64 years. From Plymouth, Vt., Jan. 6, Thomas Moore, aged 64 years. Ho leaves a companion, children and grandchildren, brothers and sisters, and a large circle of more distant relatives, who deeply mourn his depurture. To him the change had no terror. He was one of the first to embrace the Spiritual Philosophy. He was an uncle of our lamented sister, Achas W. Sprague: he and his failtful companion were her constant attendants through her last severe sickness. His religion taught him that all were his brothers and sisters, and he was a living exemplification of its teachings. His prayer was not alone with hip service, but he prayed with hands, feet and purse. The poor he aided, the sick he watched by, the affiliced he sympathized with; and when they niled the church to overflowing, and with saddened countenances and tear-bedimmed eyes spoke of their great loss, it fold me he had reared a monument such as only the true can build. May they all still have his counsel, is the prayer of Rockingham, Vt., Jan. 16, 1871.

From Derry, N. H., Dec. 18th, 1870, Dr. Sylvanus Brown. From Derry, N. II., Dec. 18th, 1870, Dr. Sylvanus Brown. Dr. Brown was thrown from a carriage the day previous while driving down a steep hill, breaking one of his highs. He was a large man, and considerably advanced in years; and being also enfeabled by disease, the accident was more than his constitution could withstand. He was born in Massachusotts, but went to Derry when quite young, and always resided in that neighborhood. He practiced medicine for a time with considerable success, but feeling it to be a duty, he afterwards turned his attention to preaching. He was a good man, and respected by those who knew him. In his later days he began to investigate the subject of Spiritualism.

From Fitchburg, Mass., on the morning of Jan. 14th, David

He has been an carnest believer in Spiritualism for many years, and sincerely true to his highest convictions of right. His body was carried to Acton, to be laid beside his mother's. A beautiful wreath—the gift of that good man, J. M. Sawtell—lay upon his coffin. In the brighter home hewill get his reward.

I. S. Hoadley.

From Warner, N. II , Dec. 25th, Virgie Anna, only child of Alfred and Fanny M. Kelley, aged 6 months and 14 days.

The sunshine of her brief presence on earth has proved to be the gateway opened for progressive development in spiritife for the future.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

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New Hampshire-Quarterly Mass Convention New Hampshire—Quarterly Mass Convention.
The next Quarterly Mass Convention of the New Hampshire Spiritualist Association will meet at Lempster, on Friday, Feb. 3d, to continue three days. Every effort will be made to have the occasion one of profit to the spiritual part of man and woman. To this end we cordially invite all by invite all by invite all the state of man and woman. To the send we cordially invite all by i

## Mediums in Boston.

#### DR. J. R. NEWTON, Practical Physician for Chronic Diseases,

Has resumed his healing at No. 23 HARRISON AVENUE, (One door north of Beach street,) BOSTON.

1) R. NEWTON'S power of imparting life force and health-to any part of a diseased body is in many cases certain, especially in the following maladies: Heart Disease, Nervous Deblity, Diabetis, Liver Complaint, Dyspepsia, Weak Eyes, Falling of the Womb and all kinds of Sexual Weakness, Weak Spines, Uicers, Loss of Voice, Rheumatism, Bronchitts, Hemorrholds, Felons, and all kinds of Lameness and Weakness of Timbs.

orrhoids, Feions, and an annus of Lameness and weakness of Limbs.

Dr. Newton does not receive pay except from those who are amply able. All others are cordially invited to come and be cured without fee or reward.

## JULIA M. FRIEND, THE WRILL-KNOWN MEDIUM and CLAIRVOYANT for examination and treatment of the sick. Examination by lock of hair \$2,00; when patient is present

\$1,00. Mrs. Friend's Vital Remedies sent to all parts of the Country.

All letters containing looks of hair, to secure attention, Must enclose \$2,00, and be addressed to JULIA M. FRIEND, 116 Harrison ayenue, Boston, Mass. Hours from 10 A. M. to 5 P. M.

Dec. 24:

#### DR. MAIN'S HEALTH INSTITUTE. AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please on close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
229 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Ridneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w*—Feb. 4.

FIREBMAN HATCH,

FOR several years a sea-captain, voyaging to Europe, East

I indies and China, has been aided by God and angels to
heal the sick and develop medlums. Treats chronic diseases.
8 Seaver place, opposite 256 Tremont street, Boston. Hours:
9 A. M. to 4 P. M.

4w*

Jan. 28. MASTER HENRY C. LULL, Business, Test and Circle Medium. Also examines for disease. Office No. 20 F street, South Boston. Hours from 9 to 12, and from 2 to 5. Private sittings, terms 81. Circles every Monday and Friday evening; admission 25 cents.

S. HAYWARD, 46 Beach street, Boston, Nervous System, and unfolds latent medium power by his lowerful Vital Magnetic Gift. Consultations free. Jan. 7.—tf

LAURA H. HATCH will give Inspirational Musical Séances every Monday, Wednesday, Thursday and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cts. Jan. 21.—{w*

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# THE FAITHLESS GUARDIAN;

Out of the Darkness into the Light. A Story of Struggles, Trials, Doubts and Triumphs. BY J. WILLIAM VAN NAMEE, Author of "In the Cups;" "The Unknown;" "Estelle Gra-ham: A Prize Story;" "Woman's Love;" "Pride and Passion;" "Adown the Tide;" "Deep Waters;" "Guardian Angel," etc.

This is a fine story, and is written in a style that at once secures the interest and sympathy of the reader. The author is one of the hest developed mediums of the day, and in his preface says: "I have written as I have been impolled to write by influences that I could not resist." The story is highly instructive as well as entertaining. Frice \$1.50; postage 16 cents.

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# Banner of Light.

Warren Chase, Corresponding Editor. Office at his Liberal, Spiritual and Reform Bookstore, 601 North Fifth street, St. Louis, Mo.

THE ROSTRUM.

It has seldom been our lot to listen to three such widely different lectures in one week as we have heard in the second week of January from the St. Louis rostrum; the first by Dr. Payne to a large audience of only men, on the physiological laws of life and health. Many truths were well stated and forcibly impressed, and some right principles taught on the moral and social questions; but to us it seemed almost like talking to deaf ears and stupid intellects. The wry faces, twisted out of natural shape by tobacco, liqnor, sensual excitement, and-so-forth, presented a picture such as we have rarely seen in so large an audience, and showed us the folly of calling for only men and boys to listen to a free lecture. When the twenty volunteers were arranged on the platform for examination and description of character, we were glad it was not our task to describe them to the audience, but the doctor managed to get through without being knocked down. Such lectures, no doubt, do some good, but it seems like sowing seed by the wayside, and in stony rlaces at that.

Our next treat was to listen to Miss L. S. Edgerton, the somewhat noted advocate of a small part of the rights that belong to her sex, and are denied by law or society. Her lecture was not largely attended, but by a very intelligent and respectable audience, who were attentive, and seemed well pleased. Her lecture was sufficiently conservative to merit the approbation of the city press, which derides all radical ideas and their advocates which might endanger the success of their respective parties. Mrs. Edgerton claims for her sex social equality, easy, equal and universal marriages and no divorces, but does not ask for the ballot, by which alone she can get her rights. She is doing good by feeding those on milk that cannot bear meat, but it will be many years before she can do the noble work of Mrs. Stanton, to whom she alluded as advocating free love sentiments, meaning, we suppose, easy divorces. Such sops thrown out to those who know no better are good for those who take them, and do not hurt Mrs. Stanton, whose popularity is already national. Miss Edgerton has a pleasing address, is an easy and fluent speaker, and, with the coming years, will no doubt grow in knowledge and wisdom, by experience if not by study, as she will be very likely to attain some of the conditions she described as those for which woman is fitted by God and Nature. The third and last was by New England's ora-

tor, Wendell Phillips, and was decidedly the best lecture we have heard for a year, and delivered to one of the best audiences we have ever seen in St. Louis, and such as few speakers can collect in a stormy night. Mr. Phillips pointed out, with the clearness of a mariner on a chart, the dangerous breakers before us as a government and a nation, and gave such notes of warning as will long be remembered by many who heard him. The dissination which he styled the "dry rot" of our great cities, by which twenty out of every one hundred babies now in their cradles will die and which poisons the ballot-boxes and so grossly demoralizes elections, was held up to our view with its fearful consequences, and the warning voice of a lover of his country prophetically portraying her danger. We were glad to find him'seconded so heartily in this dissipated city (not worse, however, than others). The second danger portrayed was from the clashing antagonisms of labor and capital. He gave us a graphic description of these alarming conflicts in New England and a right hand and on the left, before him and behind him, he says:

"Soon we came to a picture of Jesus, the Man of labor and the proper division of profits."

"Soon we came to a picture of Jesus, the Man of labor and the proper division of profits."

"Soon we came to a picture of Jesus, the Man of Sorrow, the Saviour of Sinners, our Blessed Lord. The picture was neatly framed, and over extensive horizon—we had the greatest variety of of labor and the proper division of profits. The subject was handled with masterly skill.

and met the hearty acceptance of the large audience, in which we noticed a large number of lawyers, doctors and clergymen. His third danger was from the exclusion of woman, with her moral and intellectual power, from a participation in the affairs of this government. The grossness, rudeness, vulgarity and dissipation of the caucus without woman was forcibly described, and the necessity of her influence in courts, legislatures, colleges, and everywhere where men assemble. for their refining effect was well sustained. We could not help contrasting this part of his lecture with that of Miss Edgerton on the sphere of woman, and, like others who heard both, seeing the contrast between one whose object is to lay the truth before the people without fear or favor, and one who panders to public opinion, or, as he said of Americans, who are stepping cautiously forward, looking over their shoulders to see and hear what Mrs. Grundy will say. He was not talking for woman's rights, but for the necessity for her influence in our government to save it from corruption and final destruction. He pointed out her influence on modern literature, and showed the contrast between it and that written exclusively for men, but did not include, as we should, the Old Testament.

RELIGION IN THE SCHOOLS.

Rev. William G. Elliott, of St. Louis, in a letter published in the Christian Register, Chicago, takes the best and most liberal view of this subject of any clergyman whose views we have read up to this time. We fully agree with him that morality is not safe, or to be trusted without religion, while we should no doubt differ on the nature of religion. He implies that it is Christianity. We claim that it is morality and covers the whole ground, or that religion and morality are one, and natural to all men, however much their respective standards may differ in the constituent elements of each. If, as he says, "our whole moral development depends upon what we think about God and upon our interpretation of his will," still we know that as good moral characters have been developed without Christianity as with it, and with ideas and views of God at total variance with all the sectarian Christian teaching. We do not accept in all respects this Christian standard of morals, but in the above comparison we accept it. Dr. Eiliott admits that our schools are nearly Godless, and accepts the system without advising the introduction of Christianity or even the Bible, but he earnestly recommends the Sunday schools and religious instruction in the families, by which we understand him to mean the Christian religion. Here, too, our experience and observation prove that it is not necessary for morals, or that other than Christian religion is equally good.

One point which the Doctor advocates, we dissent from decidedly, and that is, that our schools should be entirely in the hands and under the control of Christian teachers, while they are not required to give any lessons in Christianity, nor any Bible readings or prayers as a part of the teacher's duty. We certainly do not object to the

highest moral standard being required for teachers, but insist that no religious test should be applied or required from any teacher or professor in any school, from the infant school to the univer-

an ambiana ng kalang an sakakakakaran nani na pranja ng pinaka bar panara an ang panara na panara na panara na

sity. We are glad to see this strong and popular man boldly and ably oppose the breaking up of the public school (even though Godless), and the we took the division of school money and scholars among the churches, but we have little fear of that result, even though some of the strongest churches deeven though some of the strongest churches desire it, and especially the Catholic, which has the largest number of children and pays in much less per capita than the others, and hence of course 445 p. M., which arrives at St. Louis in time for would get control of more than their share of the

In speaking of St. Louis, the Doctor says:

"In St. Louis, we must confess, the experiment has been pushed a little too far as to the avoid-ance of religious influences—not only by exclusion of the Bible, of which we make no complaint. sion of the Biole, of which we make no companiat, for its inechanical use, where admitted, accomplishes but little good in comparison with the strife engendered—but also by the prohibition of the songs of praise and thanksgiving, and even of the religious benediction in any of the forms usual upon public occasions. One would think that the

taken in thinking we have gone too far, or "run the thing into the ground." They are not very nearly run into the ground, but are highly prosperous under the total separation from sectarian forms of religion. With the vote recently given forms of religion. With the vote recently given by nature, Mr. Carr delights in entertaining in-in the State, forbidding public moneys from being telligent travelers with items of interest relative given to sectarian institutions under pretence of charity, and the exclusion from one school of the Bible, we see a glorious prospect ahead for our the promiscuous and infernal public some

BE CAREFUL, LADIES.

The St. Louis correspondent of The Interior, speaking of Lucy Stone's lecture in St. Louis on woman suffrage, which, so far as we heard, met a general approbation here, says:

'Her arguments were clearly and forcibly She seems to have no doubt of the right of the cause she advocates, por of its ultimate success. But nothing, not even the saving clause that 'she said it reverently,' can justify such trifling with one of the most important words of holy writ, as 'she believed that there was no other name under heaven given among men, whereby this nation could be saved politically, but the name of woman.' A good cause does not need and is not promoted by that style of advo-cating. It is not to the advantage of the woman's rights movement that so many of the prominent leaders are those who regard not God's word or

Some of these reverends expect the votes of the women will help them put their God into the of becoming an engineer. constitution, and secure a union of Church and State; but there are not many women capable of being elected to Congress that would vote for such measures, if they were all permitted to vote, as they ought to be at once.

We notice by the reports that our kind-hearted Senator Yates, of Illinois, who is about to retire from the U.S. Senate, is a little inclined to make his "peace with God" before he leaves, by recommending a part of his Word as necessary in our constitution. This good man, who has done good service in times past, has long been known to have a weakness that needed repentance, and hence we are not surprised.

## A PICTURE FOR THE CHURCH.

A writer in the New York Observer gives a graphic description of a religious fair that was for charitable purposes, and not a sectarian fair.

After describing the gambling that was on the labeled and an experience of the North Missouri R. R. are very strict in reference to the use of liquor by their employes, especially the engineers. We rode some sixty miles on "No. 40." It was a bright, moonlight night.

Lord. The picture was neatly framed, and over the head of the Saviour, where Pilate put the in-scription, 'The King of the Jews,' was now written—

A DOLLAR A CHANCE.

A painting of Jesus Christ set up in a lottery by a religious people in a Charity Fair in the city of New York! It is true that most of the persons who had the management were Roman Catho lies; but as it was not sectarian, our various reli-gious denominations, especially Presbyterians and Congregationalists and Reformed Dutch were represented in it, and of necessity were measurably involved in the responsibility of the lottery and rafiling for a picture of Jesus."

This shows a state of depravity and traffic in the lowest system of gambling or rafiling for funds for the church to apply and get credit for; but to us it seems not much more corrupt than the whole system of church building and popular sectarianism. The tallest steeples and finest churches take the highest prices of wealth and position, and if we cannot afford to go in and pay there, there is a little church just round the corner that will take us for a dollar; so if we cannot afford to go "a dollar a chance" for the 'SAVIOUR," we can have a chance at the grab bag for a dime or two.

"STRAWS SHOW WHICH WAY THE WIND BLOWS."

We clip the following "straw" from the Liberal

"In a recent number of the Salem Gazette, we find some account of a sermon by Rev. Mr. Gushee. We give our readers an extract from this account:

'The popular lecture-room he characterized as "the inidel's paradise," because there pernicious ideas were insidiously introduced, with no pretence of being sustained by anything like argument, for which the time would be insufficient. Two popular monthlies were also mentioned, as professedly literary publications, but which are designed to sap Christianity, and, by slurs and ridicule, to create doubts in the minds of the

He also spoke of the "disgrace of bringing women into the pulpit," most of those who speak there being infidels, and the practice being, in all respects, contrary to the spirit of the Curistian eligion. In this connection he spoke of two in-idels—one a man, the other a woman—who, on the Sunday evening previous, gave lectures in Boston theatres, alluding, probably, to G. W. Curtis and Miss Kate Field, who delivered their

ectures upon Dickens.'
If there is anything in the world better adapted to make people think that all religion is a sham than such talk as this from clergymen, we do not know what it is. His accusation against the women who occupy pulpits in this country would be, if made by anybody but a clergyman, what secular people call an unqualified falsehood. It may be that Ohristianity has done a great deal for this gentleman; but, if so, what must have been his original character?"

Send us any sum from from ten cents to ten dollars, and we will send its value in the best of reading matter, warranted genuine if selected by us from our large assortment, at 601 North Fifth street, St. Louis, Mo.

Carlyle says that sarcasm is "the language of the devil." The ability to acquire a foreign language so perfectly as Mr. Carlyle has done is something remarkable.

WESTERN LOCALS, Etc., PREPARED EXPERSELY FOR THE BANNER OF

The railroad business is reduced to a science in the West. Journeying east from Kansas City,

NORTH MISSOURI LINE,

which is the short route to St. Louis. This road is a great favorite with travelers going through trains North, South and East.

It was our good fortune to form the acquaintance of Wm. McCarty, the General Ticket Agent of the North Missouri Line. This gentleman's office is on 6th street, Kansas City, No. 1806, under the Pacific Hotel. Mr. M. is a very genial young man, and is one of the most popular rail-road agents in Kansas City—and there are scores

Bidding adieu to the hospitable home of Mr. and Mrs. Lewis King, in the above named city,

we took up our pilgrim's staff once more.

All Western roads run one or more Pullman cars on through trains. We were shown into the upon public occasions. One would think that the name of God is a bugbear, and that children are to enter school with their religious nature left out!

This is, in my opinion, a practical mistake. Speaking in popular phrase, it is running the thing into the ground. It has caused more prejudice against our public schools than a little, and will yet be made the argument for severe attacks against them. Those who have the matter under their control should reconsider it."

The schools in St. Louis are extremely popular, and deservedly so, and we think the Doctor mistaken in thinking we have gone too far, or "run the schools in St. Louis are considered in thinking we have gone too far, or "run the schools in St. Louis are considered in thinking we have gone too far, or "run the schools in St. Louis are extremely popular, and deservedly so, and we think the Doctor mistaken in thinking we have gone too far, or "run the schools in St. Louis are cattered by the schools in St. Louis are extremely popular, and deservedly so, and we think the Doctor mistaken in thinking we have gone too far, or "run the schools in St. Louis are extremely popular, and deservedly so, and we think the Doctor mistaken in thinking we have gone too far, or "run the school that children are instance in the school that children are instance in the same was an and twelve coil lamps; the latter are on the sides, and one can read with perfect case; in fact, the coach is like a brilliantly lighted drawing-room. These cars are wide, and the tediousness of travel.

erths.
Mr. Charles Carr is conductor of the "Russia." An experienced railroad man, he understands the wants of passengers, and makes himself agreeable to the patrons of his coach. Courteous Bible, we see a glorious prospect ahead for our times send delegates to torment railroad officials eity and State. Mr. Carr says that, in case of a rush, he can 'sleep" forty-seven persons in the "Russia." IMPORTANT TOWNS.

The following are among the more important Lexington Junction (branch to St. Joseph), Miama, Brunswick, Huntsville, Saulsbury, Centralia (road to Columbia, the Athens of Missouri), Mexico and St. Charles.

" NO. 40."

At Arnell Junction, where the train stops for supper, you get a good meal, and pay a good round price. Conductor Carr, having taken us under especial charge, introduced us, at our solicita-tion, to Mr. Thomas Butterly, engineer of loco-motive "No. 40," which was pulling the train. Now, Thomas, like our illustrious President, loves the weed; and there he sat, in "No. 40," enveloped in a cloud of smoke, with one hand resting care-lessly on the "throttle-valve," waiting for the signal to start the train.

We took Thomas into our confidence. We took Thomas into our confidence. We had dreamed of becoming an engineer. We declared, very that profession. We affirmed that the great desire of our youthful mind had been to have a good long ride on an engine. We instructed that many of the traits of our youthful character still lingered with us. Thomas suggested that perhaps the desire for a locomotive ride was one of those "lingering traits." We smiled on Thomas, and assured him that such was the fact. Mr. Carr now said a few words, and soon we were seated in "No. 40." whirling over the prairies.

The contrast was great from Mr. Carr's car.

There-rosewood, velvet, Brussels, gold trim-mings, etc.; here-coal dust, hissing steam, roaring fire, and companions with firmly-set features, looking as though some great responsibility rest-ed upon them. We thought how little passengers in the magnificent coaches appreciate the worth of the engineer who is guiding them over the rail.

Thomas does not drink a drop of intoxicating liquor, consequently his nerves are always steady, and he can be relied on. The managers thought and emotion ever crowded into a small period of time by us during our mortal pilgrim-

ST. LOUIS-WARREN CHASE, ETC.

Arriving in this great city of the Mississippi valley—the formidable rival of Chlorgo—we has-tened to make our best bow to our brother, War-ren Chase. This pioneer in Spiritualism and free thought welcomed us most cordially. We in-spected his large assortment of books, and pronounce his establishment, 601 North Fifth street St. Louis, the coslest little bookstore we have seen for a long time. We understand that Bro. Chase's business is largely on the increase, and surely he ought to have a thriving trade. With free thinkers. Spiritualists and radicals all through the South and West, and with the extraordinary facilities for communication with distant localities which St. Louis possesses, no better point could be selected in which to start a spiritual and reform bookstore and publication

Mr. Chase lectures frequently throughout Missouri and Illinois. He sowed the seed in Kansas City which has now blossomed out so grandly Not content with spreading liberal literature; not content with occasional journeys to different places in the capacity of a speaker, our brother, with his characteristic energy, has undertaken to resurrect the St. Louis Society into new life. He has hired a hall, and addresses increasing audiences every Sunday. Success always crowns the

During the Peace Jubilee time-which covered Boston with so much glory—every one talked about the "Coliscum." That word was in the mouth of the staid merchant, the excitable clerk, the sanctimonious, priest and the maiden fair; in truth, everybody had the "Coliseum mania." And there was nothing discreditable about it either. Like the beautiful spiritual philosophy, called by bigoted priests a "terrible mania," it does one's soul good. Well, if you enter St. Louis called by bigoted priests a "terrible mania," it does one's soul good. Well, if you enter St. Louis to-day, you will hear "on change" and in the parlor, talk continually about "the Bridge"

Now, as it was perfectly legitimate for Bostonians and New Englanders to talk "Coliseum" day by day, for months, so it is equally commendable for the St. Louis people to manifest their appreciation of the gigantic piece of mechanism, in the shape of a Bridge, now in process of construction across the Mississippi Eliver, by the "Illinois and St. Louis Bridge Co."

Through the kindness of the officers of the Company, a report of the Chief Engineer, James B. Eads, Esq., is before us. It gives a detailed account of the progress made on the colossal understands. taking, up to Oct. 1st, 1870. Had we the space at our command, we should take delight in giving the many readers of the Banner some of the interesting facts, incident to the construction of the piers and abutments narrated in the Engineer's report. But other matters press upon us. By addressing Mr. Eads, a copy of this report can be secured. The cost of the Bridge is estimated at \$1,000,000.

ON THE WING.

From St. Louis, we journeyed to Chicago. Made a hurried call at the Age office. Saw our genial brother in the spiritual system of religious thinkcelebrated "Rallway Guide and Commercial Advertiser," hearing his name. This brother can be found at 96 Washington street, Chicago.

From Chicago, we went north into Wisconsin.

We tarried one night at FOND DU LAC.

Mr. Hart, a prominent merchant of the place, an extensive traveler, and an attractive conversa-tionalist, conferred many favors upon us. We hope to visit Fond du Lac again, and make a longer stay. At

GLEN BEULAH, the residence of the Wisconsin State Missionary, | ualism.

J O. Barrett, we found Spiritualism a bright light to many souls. Bro. Barrett has a charming home. The angels visit him there. He has ministered to the Glen Beulah Society during the past year, and has given eminent satisfaction to all concerned. Since his appointment as State all concerned. Since his appointment as state Missionary, Mr. Barrett has traveled extensively throughout the State; laboring in his quiet, but effective way. We can conscientiously say that no State we have visited numbers so many active Spiritualists as Wisconsin.

WOMAN'S SPHERE.

During Bro. Barrett's absence from his pulpit, his wife, "Olive," fills the desk. This is having a "helpmeet" in every sense of the term. Spiritualists, ever alive to progress and reform, opened their halls, and allowed "woman" to occupy the rostrum, before the modern woman's rights movement was heard of as a positive potency in the ment was heard of as a positive potency in the

DARIEN, WISCONSIN.

Learning that there was to be a Convention of Spiritualists in Darien, we hastened to the south-ern part of the State, in order to participate in its proceedings. Here we met A. A. Wheelock, of the American Spiritualist; J. O. Barrett, the State Missionary; and E. Winchester Stevens, of Janes-ville, Wis., who has recently entered the lecturing field. This brother has met with most flatter-ing successes during his short ministry. He has kindled the fires of zeal and devotion in several societies that really supposed their funeral ser-mons had been preached. At present he has a

regular engagement with a flourishing society.

Father Baker was at Darien. Advanced in rather Baker was at Darien. Advanced in years, his physical system nearly prostrated, the spirit-land soon to be his home, his words to the people were full of touching pathos. And yet, like a true spiritual philosopher, he did not appeal to the emotional alone. He had words of wisdom, gems of philosophy, and demonstrations of science to present to thinking minds. Those who haved his utterprose at the Darien meeting. who heard his utterances at the Darien meeting never can forget them.

The Convention was a complete success. The Town Hall was crowded. Several parties came over a hundred miles to listen to the spiritual gospel. Many came from a distance of twenty, thirty and fifty miles. The citizens of Darien, of all shades of religious belief, turned out en masse. Some of the sessions were spicy. One or two Universalist brethren averred that the preaching they may a listening to did not differ a partiale from were listening to did not differ a particle from Universalism. "Why," said they, "we have heard such talk for forty years." Wheelock, Barrett, and other of our apostles, demurred, very sensibly, from such an affirmation, and they went on to explain that the theology which Spiritual ists elaborate from the marvelous phenomena transpiring all around us, differed very materially from any form of Christianity. Conviction was carried to many souls. This gathering was the FIFTH QUARTERLY MEETING OF THE SOUTHERN WISCONSIN ASSOCIATION OF SPIRIT-

It was in session three days. Hon. B. P. Balcom, of Genesee, was elected President; Mrs. A. C. Spaulding, Beloit, Vice President; Holmes Hammond, Clinton Junction, Treasurer; E. W. Stevens, Janesville, Secretary. The Trustees are as follows: J. J. Johnson, Darien; P. L. Ellis, Manchester; Jessie Miles, Janesville.

BRO. BARRETT'S WORK.

As we have intimated, Mr. Barrett has been laboring with untiring zeal and energy throughout the State. Everywhere the people have wel-comed him. Scholarly, spiritual, and full of a constructive inspiration, he has taught that Spiritualism comes to the world to meet the great de-mands of the human soul for light, for a knowledge of immortality, for a home for the aspira-tions and the affections. Such sentiments as these are immortal. Their effect is most salutary. The result of such teachings is visible all through Wisconsin — the southern part especially. Cirvisconsin—the solution part especially. Off-cuits are organized, and societies are waiting for cultivated minds to lead them into the higher branches of spiritual science, a precise morality, and an exalted religion.

and an exalted religion.
We congratulate Bro. Barrett on the success that has attended his labors. Without any flourish of trumpets or spread-eagle talk, he has gone his way in his own quiet manner, and permanent good has been done. Most pleasant our duty to

chronicle such facts.

The Spiritualists of Wisconsin endorse Bro

Barrett's plan of action.
The Chairman of the Committee on Resolutions presented the following statements, which were

1. The endorsement of the policy of our State Missionary, J. O. Barrett, in organizing circuits, to be cultivated by well-disciplined speakers, and holding mass meetings at feasible points.

2. The guarantee of just compensation to the heralds of Spiritualism.

3. The development and culture of our musical

4. The franchisement of women on an equal basis with men.

5. The calling out and enlistment of the worthy available mediumistic and speaking talent in the

State.
6. The endowment of Children's Progressive Lycenus at every warrantable locality.
7. The endowment of a Polytechnic School in Wisconsin, free from all denominational control,

for the natural education of our children, and especially of speakers; and that J. O. Barrett be hereby authorized to canvas this undertaking, et on foot a practical method for immediately raising the necessary funds.

 Among the most effective means for the dif-fusion of spiritualistic intelligence, are the liberal support of our papers, and the wide spread dis-semination of books and tracts upon the subject. 9. That the Sunday schools, as managed and manipulated by the popular churches, are sources of incalculable injury to the natural and free

growth of the youthful mind; that we are pointedly opposed to such institutions, and will in no way patronize them.

10. The phenomena of modern Spiritualism dur-

ing the last twenty-two years, of a physical and mental nature, have brought thousands from atheism, infidelity and all forms of religion to a knowle edge of immortality, in the place of entire disbe-lief or blind faith in the same; and these phenomeua-more especially the physical-establish the fact of immortality as a matter of scientific dem-11. The voice of history and the analogies of

Nature, testify to us that it is in the economy of progress for Spiritualism to come up into organic life as a distinctive scientific religion.

12. Regarding the sacredness of human life as a high test of civilization, we are opposed to those relics of barbarism, war and capital punishment. NOTES.

A. A. Wheelock is laboring in Wisconsin a present. This brother has a well-earned reputation as an enthusiastic worker. When speaking he hits the nail on the head every time. The readers of the Banner are familiar with his history, so far as regards his connection with that storling paper, the American Spiritualist. Wherever Bro. Wheelock goes, we are sure a whole-sale resurrection among indifferent Spiritualists will take place. He always arouses dormant souls, and quickens the forces of all active minds. His addresses at the Darien meeting were eagerlistened to by large audiences.

We are selling a great many copies of the "Year-Book." Friends, circulate this work among you Friends, circulate this work among your

Book." Friends, or acquaintances.

Now laugh. "The mails are very irregular since the storm," said a Wisconsinite to a young lady friend the other day. "I have come to that lady friend the other day. "I have come to that conclusion," responded the fair miss, "for I have been watching a drunken man trying to walk past the house." Digby, that deserves a place in the "all sorts" column.

About four months ago the spirits came to Mr. Henry, of Clinton Junction, Wis., and influenced him. He is rapidly unfolding as a medium for physical manifestations. All this has caused no little excitement among his Orthodox acquaint-ances. In time the spirits will lead this brother out into public life. Progress! progress is the

Buy E. S. Wheeler's tract, "Christianity; what is it?" and give it to the clergymen in your town, reader.

We were fortunate enough to meet Mr. G. M Murray, the confidential assistant of Dr. Swan, of Chicago. Mr. Murray was at Darien, and his Chicago. Mr. Murray was at Darien, and mis-genial manners and practical suggestions won the hearts of the people. We understand that Dr. Swan contemplates visiting Wisconsin for a brief period. Such healers as Drs. Swan and Dake, educated physicians and highly unfolded mediums, reflect credit upon the cause of Spirit-ualism. Cheff A. LYNN. CEPHAS B. LYNN.

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