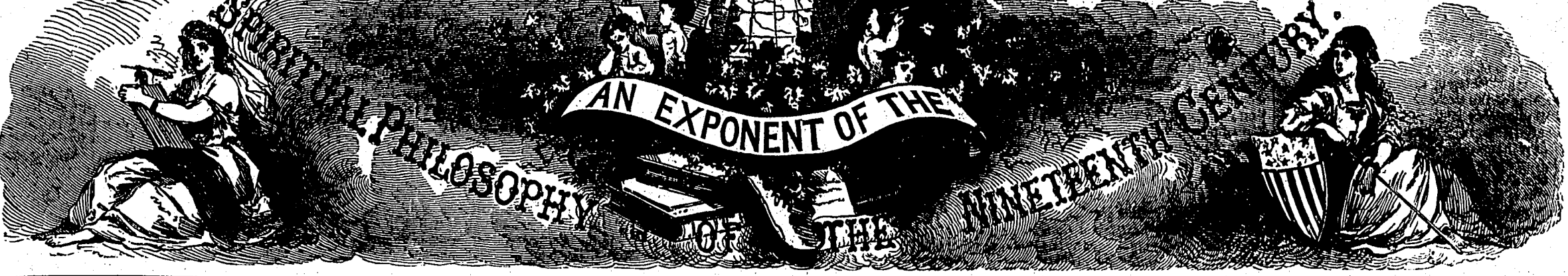


BANNER OF LIGHT.



VOL. XXVIII.

(WM. WHITE & CO.,
Publishers and Proprietors.)

BOSTON, SATURDAY, FEBRUARY 18, 1871.

(\$3.00 PER ANNUM,
In Advance.)

NO. 23.

Spiritualism.

THE SCIENTIFIC AMERICAN ON SPIRITUALISM.

The *Scientific American* has noticed Spiritualism. That periodical, in its issue of Dec. 3d, gave an editorial under the head of "Spiritualism and Science." Dec. 17th, it contained a statement of a significant fact, and an implication that the editorial needed a broader basis, by R. H. of Ithaca, N. Y. Jan. 7th, it contained a discriminating and well written article by another R. H., of New York City, which implied that the editor might not be wise to plant himself upon a foundation too narrow for granting the existence of genuine mesmerism, with its power to evolve trance and clairvoyance. In the same issue, the editor noticed the "commendable desire" of his two correspondents "for information in reference to the movements of tables by invisible spirits," and proceeded to give them such information as he was qualified to furnish upon that topic. How well did he succeed? To answer that question is our present purpose.

In that able and influential periodical, the public expects that facts will not be either ignored or distorted, and especially that ignorance of very many of the most important facts pertaining to the subject discussed shall not palpably reveal itself in nearly every important paragraph.

We will look at this editor as he shows himself at his voluntary start, and quote the first paragraph of the first editorial:

"Many of our readers will recall a trial that took place in New York in reference to invisible photographs and the power of these invisible agencies to impress counterfeit presentations on glass and paper. The result was rather favorable than otherwise to the spirits, as the impostors were not punished."

The reason given why the result of the trial was "rather favorable to the spirits than otherwise" discloses the animus of the writer. He says it was because the impostors were not punished.

Mumler was tried for imposture. He had a long and sly trial, at which many credible and competent witnesses swore to facts clearly indicative of the genuine production of the photographs or spiritism, and the result was rather favorable to the spirits, and such science as common sense and common justice respect says it was because the testimony and consequent verdict were in the spirits' favor.

Your votaries, keen-eyed, unprejudiced, high-minded, fearless, noble Science—your votaries, at the close of that trial, had they been true to your demands, would have commenced to labor honestly, faithfully and perseveringly to ascertain whether facts could be found that would prove the presence and agency of spirits among men, and thus have sought to broaden most widely the field for scientific researches and labors.

Every reader will see that it was not impartial science that made a man label Mumler an "impostor" after he had been acquitted. It was his prejudgments of Spiritualism, founded upon very limited knowledge.

The next paragraph says that "this subject is one that scientific men dislike to approach." That is true—yes, lamentably too true. And why is this? The editor says, because "it offers so little that is satisfactory or instructive." Such is his reason; ours is different. For eighteen years we have been acquainted with the subject, have given to it much study and thought, and have held many conversations about it with scientific men. From the distinct avowals of some such men, and the intimations of others, we know that, in many cases, high-minded men of science have been kept back from investigation of Spiritualism because they saw that serious damage would come to their reputations and to their means of subsistence if their researches should prove to them the fact that spirits actually perform among men any portion of the acts ascribed to them. Too honest and frank to deny proved facts, and yet too poor and dependent to brave reproach, prudence has counseled them to remain ignorant, and they have complied. We have no disposition to censure or slur them for that; indeed, we feel that, in most cases, they were wise and right in doing so. Only a few distinctly scientific men have been so situated that it was prudent for them to investigate Spiritualism carefully and persistently. Dr. Hare, of Philadelphia, did. Dr. Luther V. Bell, of Somerville, began it, and found proof that some table-movings were produced and controlled by unseen, intelligent powers; but death put a stop to his labors on earth before he had pursued his investigations to the extent he desired. Many other men, both in this country and Europe, very competent to weigh evidence and determine what it proved, have investigated and become believers. We say that this subject is one that scientific men dislike to approach, because of the odium unjustly poured out upon it by the masters in theology and in physical science—which odium pervades the minds and moves the tongues of all the credulous and weak pupils of such masters. Yes—"scientific men" dislike to approach this subject, because of the ungenerous and unjust tongues of scientific men.

It is well known that there are several millions of Spiritualists in the United States—and other millions in Europe; and yet a *Scientific* editor says "our readers ought to know that no man of science, no sane man of intelligence, has any faith in Spiritualism." This is declared in the city where Judge Edmonds lives! And so long as scientific editors will be untrue to facts, what fair privilege has any modest, true, high-principled, scientific man to enter upon labors which might bring the slur of his own fraternity upon him; which might brand him as not scientific, or as not a sane man of intelligence?

Till the actual and the quasi scientific become

fairly modest and just in relation to matters they have not carefully and extensively studied, he must be a very brave, as well as scientific and high-minded man, who will undertake to make such an investigation as the public good requires. Something more may be said about the editor's reason why scientific men do not like to approach Spiritualism—which is, that it "offers so little that is satisfactory or instructive." Indeed, does it? Is demonstration of the existence and presence of a deceased brother, and consequently of a future life for all men—is that a fact that brings but little satisfaction? A scientific editor may so regard it, but we do not, nor did either Dr. Hare, or the chief editor of the *Banner of Light*, who each disbelieved in any future existence until Spiritualism proved to him the continued existence of his departed kindred, and thus a future life for himself.

Is the fact—if it be a fact, and we believe it is—that spirits can and do use matter in its invisible and imperceptible forms, so as to act upon and move our visible and tangible tables—a thing very little instructive? The *Scientific* editor may deem it so, but we do not. Prove that spirits do this, and you will find in that fact an indication of natural laws of matter, under and by which the marvelous, miracles and oracles, both of ancient times and our own day, are found to be as strictly natural occurrences, however rare, as are the movements of tables and chairs by our physical hands, and the utterance of thoughts and knowledge by our vocal organs. Are such facts—viz., that spirits have material bodies and organs—and that they construct and use material implements, by the aid of which they make our tables heavy or light at will, by which also they impart to us their knowledge—are such facts of little interest or importance? Facts like these give to the eye of science a glimpse of the workings of the laws of matter in a region a step or two in advance of where "scientific men" have explored—a glimpse of laws which, acting upon very refined matter, work on in harmony with and as a part of the laws known to our science, and by the aid of which natural intercourse between the dwellers on earth's crust and those in the dwelling-places of departed friends can be carried on; such facts, if scientifically proved, would they be very little satisfactory or instructive? A scientific man may think so, but in all seriousness, believe that there never has been a subject handled by men of science so full of promises of satisfaction and instruction of the highest order, as this spiritual realm into which natural laws extend and operate. They work, it is true, upon very refined matter, and our men of science may need new instruments and new views of the reachings of natural laws, before they can make much progress; still, progress may be hoped and rich treasures be anticipated. Reichenbach, in his *Dynamics*, shows that he entered upon the paths which extend toward if not into the land of the departed. Apparently he did not know this. Yet future explorers may find that it was so. Science apparently can go there when her votaries are fitted, and are willing to toil on in patience and magnanimity.

If preparation for such labors will require a portion of our scientific men to adopt some new views and ideas in the outset. The writer we are reviewing shows great lack of familiarity with spirit teachings and the beliefs of thinking Spiritualists in reference to the *reign of Law*. He says that "the physicist now knows that to move a table without the aid of muscular or mechanical force requires a suspension of the law of gravitation." That statement may be true. But it surprises us that any intelligent editor should so use it as to imply that Spiritualists are so ignorant as not to know that spirits, when working among us, are as completely subject to and as much confined by the law of gravitation as man is. He is obviously unacquainted with their writings and with their scientific beliefs. They—some of them—at least—believe that the Divine Spirit was wise enough and powerful enough to establish and did establish, from the beginning, natural laws, which, when complied with, would both admit and control the occurrence of such striking events in all times and all countries, as have been regarded the acts of invisible intelligences, and have been called miracles. They discard the notion that any event whatsoever in earth's history was ever produced by any suspension of a natural law.

When a hand was needed to write upon the walls of Belshazzar's banquet room, some laws of matter, understood by spirits, enabled them to collect, combine and control the material elements of a hand. So, too, when angels rolled the stone from the mouth of the sepulchre; and also when other angels drew back the bars and bolts of Peter's prison doors, the work was not done without the aid of either muscular or mechanical force, or both, but spirits furnished and used the muscles or the mechanism required. No thoughtful Spiritualist; any more than "the scientific man," ever believes any actual "infraction of the laws of the Universe; he knows that the most strange phenomenon ever observed is due to natural causes, and goes to work to search out the mystery."

Thus far the man of science and the Spiritualist go hand in hand; but when they come "to search out the mystery," the Spiritualist has a more extended natural realm to hunt in than the man of science traverses, and therefore the former may detect the existence of natural laws—of laws governing matter, which give no indication of their existence where the latter searches.

We must again express our surprise that an able editor should undertake to write upon Spiritualism in its connection with science, while so palpably ignorant, as he is, of the views of Spiritualists concerning the instrumentalities and natural laws by which spirits work. Apparently he does not suspect that spirits may be encased in bodies composed of matter, and that they may live in a world of matter, governed by the laws of matter. Yet the spirits so teach us, (see "Arca-

na of Spiritualism," by Hudson Tuttle, also *Banner of Light*, "Questions and Answers," Jan. 28th, 1871,) and such is the faith of the Spiritualist.

When spirits present themselves before Mumler's photostage, or that of Mrs. Butler, of Buffalo, or of many another photographer, and impress their well-remembered features upon the glass, the Spiritualist believes he has solid ground on which to base a faith that his departed friend still has a body composed of matter—very refined matter it obviously is—the best microscope of the physicist probably would not render it visible, as it would not reveal electricity to his vision. This matter, composing the material world inhabited by spirits, may be as much finer than electricity as that is finer than our crude iron.

Would the man of science condescend to ask us what we believe, or would he take the trouble to read such portions of spiritual publications as touch upon matter and its laws, and the homes and encasements of the soul, he would learn that those Spiritualists whose minds are of the scientific cast, extend the *reign of natural law* further than does the common physicist. Their views, which give material bodies to spirits, which make them the constructors and users of material instruments, which make them necessarily just as much subject to the Divine Spirit as man is on earth, and no more so, which impose upon them just as much necessity to work within the natural laws of their abiding place as man is under here, and no more—these views enable the Spiritualist to receive the accounts of the mysteries and miracles of all the ages past and at the present time, as being substantially correct, and to admit that the strange phenomena described did occur, but occurred under the control of natural laws. Good, true, sagacious men in all the ages, and the world over, need not be deemed deluded, overcredulous, nor knavish, when they have given accounts of marvelous phenomena which science cannot yet account for. They may not have been guilty. Charity is pleased to be shown how such men can be acquitted. When the Prophet wished the axe to swim, a spirit might put some buoying apparatus beneath it. In like manner might a spirit work when Jesus walked upon the water; and when the three men were cast into the fiery furnace, the fourth one, who was seen in there with them, may have been a spirit of such knowledge, of natural laws, and of such power, that he could throw ground and through even of them some substance impervious by heat.

Yes, Spiritualists are pioneers opening the way into new fields for physicists to explore; and those devotees of physical science, who believe in the infinite divisibility of matter, would do well to follow after them as fast as they can expand their thoughts enough to let them deem it possible that nature and natural laws not only extend outward beyond the crust of our little globe, but also control invisible, impalpable, imperceptible, unknown matter existing throughout our sphere—from earth's positive centre to the utmost extent of its atmosphere. But we would not have them start in haste; better that they should wait until they can admit the possible existence of a field for their labor, in which electricity may be the coarsest of its component elements, and one of the slowest and feeblest of its forces. Should they begin with Reichenbach's *od*, should they examine and test and use that skillfully and with untiring perseverance, they may, in a few years, find it to be an essential element in the compounds out of which spirits construct their implements for use when they animate our tables and set our pianos a-dancing; and also may find that that same *od* is more abundant in the systems of highly mediumistic men and women than in other persons.

The publication of a treatise upon Spiritualism by Dr. Wm. A. Hammond called out the *American*'s article. We have not seen Dr. Hammond's book, and know it only as presented in the *American*. There we find Dr. H. saying that "the physiology of the nervous system is by no means even tolerably well understood." Apparently he meant that this was true as applied to himself and all other medical and scientific men. We presume it to be so.

Where can a remedy for this lack of knowledge be most speedily obtained? There are grounds for the presumption that *spirit help* would enable the men most devoted to physical science to attain to a tolerable knowledge of the physiology of the nervous system much more thorough and accurate than they can get it by their accustomed method. Spirits, when in rapport with the human system, can see clearly all its internal parts; can see further and more clearly than the human physiologist can, even with the best of microscopes, and will have, too, the advantage of seeing all the organs in *living action*, while our man of science is confined, or nearly so, to subjects from which life has departed. There are an abundance of spirits, who were eminent physicians and natural philosophers while in earth life, who would be glad to help their successors in the healing art and in natural science, could they be assured a friendly welcome, and allowed to communicate under conditions suited to their needs. This source of instruction is resorted to now by some medical Nicodemuses, and it would be more generally resorted to, and used both extensively and profitably, were it not for the unpopularity of such a course, were it not for the sneering propensities of the self-wise.

Passing from this view we take up Dr. Hammond's chief reason why the physiology of the nervous system is not better understood, viz: the prevalent "dogmas which give the mind an existence independent of the nervous system." Without stopping to dwell upon the feebleness of the devotees to physical science if they cannot conquer the dogmas of the theologians and metaphysicians—without dwelling upon the possible fact that a tolerable knowledge of the physiology of the nervous system never can be obtained without an accurate perception of causes too recondite for many, even scientific men, unaided by spirits,

to perceive—we propose to show these fettered combatants that Spiritualism is the most powerful helper they can have to knock off their fetters and aid them to victory.

Spiritualism teaches that Paul's "spiritual body" is composed of matter—that this spiritual body is elaborated in, or has its growth in, the gross material body (Paul's natural body)—and that the spirit body, at the decease of the coarser one, lives on and continues to be the mind's or soul's encasement. Holding belief like this, one has no occasion to give the mind an existence independent of a nervous system in order to make a future life possible, or probable. If the soul survives the body, a nervous system accompanies and endures each and every spirit as it passes from here into the land of the hereafter. The Spiritualist can say heartily, let material science prosper and extend its realm; for he has faith that matter will refine and re-refine so as to meet all the needs of his changing conditions as he shall pass into, and onward and upward in the spheres above. We see in Spiritualism an active and efficient agent in removing the fettering dogmas which the Doctor specifies as hindrances to the progress of physical science.

The *American* quotes Professor Huxley as saying that "the physiology of the future will gradually extend the realm of matter and law until it is coextensive with knowledge, with feeling and with action," and that, in consequence of the spread of materialism, so called, "many of the best minds of these days are alarmed lest man's moral nature be debased by the increase of his wisdom." Spirit teachings, refining matter as they do, and making it an appendage to the soul in the life to come, are admirably adapted to calm the fears of those whose theological or metaphysical conclusions and dogmas concerning the mind's dependence upon or independence of a nervous system, make them look with dread upon the influences of physical science.

Following those parts of the *Scientific American's* editorial thus far noticed, are several paragraphs indicating the writer's conclusions that Dr. Hammond has found hysteria, catalepsy, ecstasy, hallucination, legerdemain, fraud, &c., not only sufficient causes, but the actual causes of all the various phenomena called spiritual. Whether he has actually accomplished this we cannot judge, because we have not seen his works. Were we scientific, we might venture to give a judgment as to his success prior to any careful examination of his facts and reasonings. We are not a sufficient master of science to justify us in doing that.

But we notice that the class or classes of phenomena which the *American* thinks his Magnus Apollo finds to be the results of physical disease, are intrinsically different from the movements of ponderable substances, and from now verified prophecies concerning vast national events, such as our late rebellion, and the downfall of the Napoleonic and Papal Dynasties. (See George Washington's prophecy in Messages from John Quincy Adams, 1850, pages 318 and 319; also see Note from Judge Edmonds, in *Banner of Light*, Nov. 26th, 1870.) Very different are they, also, from the "impress which spirits give of their counterfeit presentations on glass and paper."

For twenty years and more the *American* public has been asking the scientific world to point out, definitely, those mundane causes which are adequate to produce all the varied kinds of spiritual phenomena. Common sense feels and knows that any solution which leaves any class of those phenomena out of its embrace is unsatisfactory—that it is a failure. If the bed be not long enough for a man to stretch himself at full length upon it, or if the covering be not broad enough for him to wrap his whole body in it, each is so uncomfortable and unsatisfactory that the man calls for longer and broader ones. Many persons have published what they called solutions resting on natural bases, satisfactory, perhaps, and perhaps not, to their own minds; but, as yet, no one who left out spiritual agency has given a solution which the common judgment of mankind adopts. Spirits have long claimed to do certain acts among embodied men, and that claim is good and will be admitted till some one shows from what other cause the acts can proceed. Time has strengthened that claim of the spirits. Science has had twenty years for work, and has not yet succeeded, as the world decides, in invalidating it. How far Dr. Hammond has been successful we have as yet no means of estimating.

This Doctor is represented as saying that the movement of chairs and tables "against the force of gravity," is "due to hallucination, legerdemain or actual fraud." Oh, science! science! do let us retain some little confidence in common sense, which has long been teaching that whenever we moved our chairs and tables with our physical hands, we did it "against the force of gravity." It seems, then, if common sense be right and Dr. Hammond right, that every time we ever sat down to our dinner table, our chair was moved up to it by either "hallucination, legerdemain or actual fraud." Well, so be it. Though we are three score and eight, we are not yet so old as to discard truths and facts because they are new to us.

Let us be just to the Doctor. The editor ignorantly assumed that spirits have neither muscular nor mechanical force at their command, and therefore that they could not move tables and chairs "against the force of gravity." If his assumption were true, his conclusions would be correct. But he knows so little of what we have been taught and what we in turn teach about the organism of spirits and their powers to use implements, that he has made his Doctor talk nonsense. "Save me from my friends."

This Doctor, in ascribing all the varied physical phenomena of Spiritualism to "hallucination, legerdemain or actual fraud," is smiting an anvil with his naked fist, and his own knuckles will have the worst of it.

We come next to what the *American* gives us from the pens of its correspondents. I. H. of Ithaca, N. Y., discloses through his pen some of

the traits of genuine manhood. We wish he had given his name in full, for we should like to know him. He says he has devoted his life to the study of science and truth—also, that he is not a Spiritualist, and is not in any way connected with any spiritual circle; and yet he ventures to say that Dr. Hammond "has not only been a partial, but a prejudiced observer. My own experience teaches me this," he says. Also he says, "I have seen experiments performed in private parlors and under circumstances when I knew there could have been no deception; in fact, have myself been violently thrown to the floor" while attempting to prevent a table, which was under the influence, from moving."

He also says, "I am aware that these things are in opposition to gravity." Were he a Spiritualist and acquainted with the teachings of spirits, he might see how "these things" were just as much, and no more, in opposition to gravity, than his being thrown by a tangible wrestler and his getting up from his fall would be in opposition to gravity. Spirits teach us that they have material muscles and implements—fine, very fine indeed, invisible, imperceptible, impalpable to us in our normal condition, and yet composed of matter. Though not aware of this—though all unconscious that unseen intelligences can act with great force upon matter in perfect harmony with and in subjection to the known laws of matter, this correspondent's allegiance to facts and truth was strong enough to support him in making known his proved facts, even while he says, "I am aware that by writing this, I expose myself to the ridicule of the greater part of the scientific world." Heavens! what a comment upon the magnanimity of the scientific world! One of its own members knows that his publication of proved facts relating to a subject that deeply affects the well-being of the whole community exposes him—to what? to the ridicule of the greater part of that world. Alas, for the liberality of scientific men! Honor to the strength and courage of the man who furnished facts pertaining to Spiritualism for the columns of a paper which had just said, "Our readers ought to know that no man of science, no sane man of intelligence has any faith in it."

The other correspondent, I. H. of New York City, finds the *American's* editor and Dr. Hammond, by implication, tending to disprove the existence of mesmerism and the trance and clairvoyance involved in mesmerism, while they are attempting to prove the fallacy of the theory of Spiritualism. He is no Spiritualist. But he maintains that no candid investigator in our time will deny that the conditions of trance and clairvoyance can be induced by the powerful influence of the will of one individual upon another. So far, good. If man can induce these conditions, spirits, with their finer, and therefore more efficient organisms and powers, may do it much more efficiently. Spiritualism in some of its forms is only full-grown mesmerism. In others it is a Samson, and in others an Isaiah.

The learned editor says that Dr. Braid, of Manchester, discovered that this class of phenomena, the mesmeric trance, clairvoyance, &c., may be referred to hypnosis. Perhaps they can; but who or what produces the hypnosis, that is, the peculiar sleepy condition out of which they are evolved? Please give more light than shines out from the assertion that in some people "the peculiar condition of nervous sleep, called hypnosis," arises spontaneously, just like ordinary sleep. Please tell us how it comes upon the much more numerous class who have it neither spontaneously, nor by their own inducements, nor by medicaments. More light is needed; but not such bewildering light as would allure us to believe that mesmerism has ceased to exist, because its use in connection with surgical operations has been superseded by chloroform and hydrate of chloral. It takes a scientific man to write a succession of sentences that have no other ostensible object than that.

We come now to the editor's remarks, which the articles of his correspondents elicited. One of them desired to know whence and what the invisible force which threw himself violently upon the floor; the other cautioned him not to link mesmerism with Spiritualism, lest the guns of demolition should waste their balls upon a fortress that cannot be demolished.

The comments in reply open with some remarks concerning the invariableness of Nature's laws. We assent to them. We have no faith that Nature's laws have ever been varied by any finite being, nor even by the Infinite Being, whatever may be his power. The laws of Nature, as we think, admit the natural occurrence of every event which man has ever witnessed, or ever needed, or will ever need.

The greatest of seeming miracles have been produced under and by the aid of recondite natural laws availed of to counteract and overcome the force of laws that are understood.

We are pleasantly told that "if a party of true believers will seat themselves by the side of a stream of water and make it run up hill," they will accomplish a very clever trick. We as pleasantly say in return, that if a scientific mechanist will place a score of "vulgar force pumps" by the side of a pond of water, and without applying to them any appropriate motive power, make them throw the water into a reservoir on the top of a neighboring hill, he too will perform a very "clever trick."

A medium is an instrument; and whenever he becomes absolutely and fully a medium, he is, for the time being, no more possessed of a will under his own control—than is the "vulgar force pump." The epithet "vulgar" is quoted from the man of science. The medium, as such, is only a machine, and can work only when and where and as some foreign controlling intelligence compels.

We are told, too, that, "as it is difficult to take hold of the particles of a liquid, this particular form of exhibition"—viz.: making water run up hill—"is never attempted." How it was at the Red Sea, we will not say; but if the learned

editor were familiar with the works of the spirit among us, he would know that, however difficult it may be to take hold of the particles of a liquid, "spirits" often put water into empty glasses upon our tables, even when there is no water in the room which they can use for that purpose, and that they frequently remove water invisibly from glasses, and so effectually that not a drop remains or is to be seen on the floor or anywhere else. The replenishing of the widow's cruse, and the blushing of the water at the marriage feast in Cana, indicate what power spirits may have over liquids. More acquaintance with facts is a panoply much needed by some scientific men. Sometimes "a little learning is a dangerous thing."

The journalist says: "Some of our correspondents complain that scientific men will not examine into the phenomena of table-turning, and give us an explanation on a physical basis. They forget that this has been done by the highest authorities in this country and Europe." It is difficult to forget what one never knew and could not know.

The highest authority in this country, referred to above, is the so-called "Harvard Investigating Committee," composed of Professors Agassiz, Pierce, Horsford and Gould. The eminent scientific attainments of these men, and their reputation in the world, did show them to be, in many respects, fit men to make an investigation and give an explanation, if that were possible, on a physical basis. Did they do it? Did they attempt it? Let us see.

The so-called investigation was made in 1857, not 1859, as the *American States*; and what were its circumstances and character?

In the *Boston Courier* appeared a public offer of five hundred dollars for a satisfactory exhibition of certain phenomena. Dr. H. F. Gardner, and he alone, accepted the challenge, if it may be called such, arranged for the attendance of mediums, and invited to his assistance, as advisers and witnesses, several Spiritualists. The professors named above, who were to witness the trial and decide whether the offered money had been earned or not, were met by Dr. G. and a friend, out at the professors' homes in Cambridge, to make the useful preliminary arrangements, and come to a mutual understanding as to the course to be pursued at the trial. The professors then, and prominently, especially and properly Agassiz, objected to being mere stake-holders. And well they might. That was, indeed, small business for such men. Seeing this, Dr. Gardner at once said: "Gentlemen, I waive all claim to the money, and invite you to come as witnesses and testers of what may occur; but you must comply with conditions usually found most favorable for manifestations—one of which is, that the whole company sit quietly in a circle." Agassiz expressed pleasure at the waiving of the money part, and to the sitting in a circle he at once objected, so far as he himself was concerned. After some discussion, Dr. G. consented to excuse him from sitting thus, but no other person. The Doctor and his friend returned to Boston, understanding that the money part of the affair was dropped, and that the professors would come to the trial and be harmonious assistant conductors of it, as well as judges of the result.

They appeared at the appointed time and place, and soon announced that they then did intend to decide whether the result of the trial should entitle Dr. Gardner to the five hundred dollars. They had come, after all, as stake-holders. The direction of affairs was all thrown upon Dr. Gardner.

Prof. Horsford, from the beginning to the end of the trial, appeared to have a disposition to make conditions favorable, and to examine scientifically; but he received so little support in that direction from his associates, that his honorable purposes were nearly fruitless. The company, as a whole, from the first, was very restless—not noisy, but yet pervaded by a perceptible restlessness and inharmonious.

Mediums were introduced; raps came in various places upon the furniture and walls of the room. The judges observed them, and scrutinized them with some care; but the questions which some of them put to the mediums, and the comments they made, came forth in no very bland and cordial tones, and did little to bring these sensitive instruments to an equilibrium. Many mediums came before the judges, yet the only distinct manifestation of spiritual phenomena was the raps. Agassiz acknowledged the occurrence of these, and distinctly announced to the whole company present that he would explain to them, before the trial was over, how they were made; but he omitted to do it or to attempt it.

Those little raps were the only manifestation, of any account, which that eminent committee had, at that trial, any possible opportunity to witness. Now, we ask whether "any sane man of intelligence has any faith" that, on an hour's attention to those little raps alone, any committee could qualify itself to give "an explanation upon a physical basis" of the many varied phenomena of "table-turning." *Credat Jideus—the Jew may believe it; I can't.*

The *American* says that those Professors gave an explanation, upon a physical basis, of the phenomena of table-turning. When? Where? How? To whom was this explanation made? We were present through the whole of the trial, saw and heard all that was openly done and said, and have been on the lookout ever since for the promised full report of the whole committee; but as yet have not seen any explanation from them. They did decide that Dr. Gardner failed to earn the five hundred dollars, and no one questions the justice of their decision as stake-holders, which they chose to make themselves on this occasion, laying aside, for the nonce, their habits and character as scientific investigators. That simple decision, viz: that Dr. Gardner made a failure, is all the explanation which the public has received from them, though it is now more than thirteen years since they promised to make one. Rumor used to say that an explanation was written out, which, being submitted to the examination of the most eminent divine at Harvard University, was pronounced by him to be quite as damaging to the peculiar phenomena of Christianity as to those of Spiritualism. An explanation has not yet been made public.

It is asserted in New York, in the year 1871, that "the distinguished professors displayed the utmost candor and patience in their search for truth," at that trial in Boston in 1857. Distance does "lend enchantment to views." We were in the room with the professors, and, seemingly, to us then, they did not come there "to investigate," but to be stake-holders between the Boston *Courier* and Dr. Gardner, and that they made their deportment (Horsford excepted) as favorable as they could to the party with which they sympathized. A more restless and uneasy man than Agassiz appeared to be throughout the trial, we have seldom seen; much of the time he was pacing the room back and forth, at intervals, with great speed for such a place. His whole appearance and manner indicated a man under great agitation, so much so that we then and there seriously and sympathetically asked Horsford what all Agassiz. His answer was, "I do n't know."

The mental condition of another member of that committee on that occasion may be inferred from the following statement. Seating himself at our side, in subdued voice he said: "Mr. Putnam, do you suppose that when four such men as we are come here to look at this matter, the Almighty One will permit the opportunity to pass without showing spiritual phenomena, if there can be such?" We made no reply to that. We have no comments to make upon it now. Regard for the man has caused us to keep that a secret for thirteen years, and the seal of silence would not be broken now but for the fact that an influential journal has assumed what it could not know, and was not true, that the committee displayed "the utmost candor and patience in their search after truth."

We close our remarks on this topic by asking the editor of the *Scientific American* where the explanation he refers to—made by the Harvard professors, the highest authority in this country—can be found? Simply where?

We quote as follows: "Prof. Faraday subjected the phenomena of table-turning to a most searching investigation. 'The experiments were a perfect demonstration of the muscular origin of the table-moving.'"

The *American* has our thanks for telling us where this Professor's report might be found. We went to the Boston Athenaeum and there turned to page 801, for the year 1853, of the London periodical called *The Athenaeum*. There we re-read with care, pleasure and satisfaction what we had perused sixteen or seventeen years before.

The eminent professor's report opens in the following words: "The object which I had in view in this inquiry was not to satisfy myself, for my conclusion had been formed already on the evidence of those who had turned tables." His conclusion was already formed, and yet for the purpose of being "able to give a strong opinion," he went into a patient and skillful examination. All this was well. Most men do, and perhaps must necessarily, soon form conclusions relative to any topic of general public discussion and interest. We do not hold that the having already formed a conclusion much impaired Faraday's fitness to test the phenomena of table-turning and give whatever result science should demand. He was man enough to let any of his conclusions give place to such others as any new facts or discoveries might demand.

Having found in the earlier part of his investigations that "nothing occurred which could be referred to other than the mere mechanical pressure exerted (inadvertently by the turner," he proceeded "to analyze this pressure, or that part of it exerted in a horizontal direction." Note that. His attention was specially, and for aught that appears—yes, apparently, in fact—his attention was given exclusively to the horizontal movements; not to any upliftings or overturnings, but solely to the horizontal vibrations.

What was the extent of the movements he witnessed? And what amount and kind of force would seem to be requisite to produce them? He does not state how far his table was moved; nor does he describe its weight, dimensions, or construction. A careful reading of his report discloses no statement, nor any grounds for an opinion, that any other movements occurred than such slight vibrations as required the use of a straw index-lever to demonstrate to his table-turners the direction of those movements. A swaying of the top of his table one-twentieth part of an inch would be as great a phenomenon as any one which was tested or seen by Faraday, so far as his elaborate report indicates. So slight as this were each and all of the wonderful "table-turnings" witnessed and tested by him, that he might qualify himself "to give a strong opinion." He did give such an opinion, and in the following quoted words: "The moving force is but 'a resultant, which in the course of the waiting time, while the fingers and hands become stiff, numb and insensible by continued pressure, grows up to an amount sufficient to move the table or the substances pressed upon.' That is a 'strong,' clear and sound scientific opinion. By keeping the hands of his table-turners pressing upon the table till they became stiff, numb and insensible, there grew up, or came on, during 'the waiting time,' such involuntary nervous and muscular movements of the wasted hands, as was amply adequate to sway the top of his table one-twentieth part of an inch, more or less.

His experiments were a perfect demonstration that his peculiar table-moving was produced by involuntary muscular action, and must be admitted as such by any one possessed of sufficient capacity to understand them.

We make the following statement carefully: The clear, minute, extended description which Faraday gave of his investigation, does not state, imply, require, or seemingly admit an inference, that the table was moved at any time, by any one of his turners, to the extent of one-twentieth part of an inch, or that it moved at all, either up, from, or along the floor.

What "man of science," what "sane man of intelligence," ay, what wayfaring man, though a fool, cannot see at once that the involuntary nervous and muscular movements of hands exhausted, and yet still pressing, are adequate and more than adequate to produce horizontal motions of an undescribed table, sufficient in magnitude to be detectable by the skillful use of a straw index-lever fifteen inches long?

Near the close of his description Faraday says: "I am a little ashamed of it, for I think in the present age, and in this part of the world, it ought not to have been required." It was indeed hard that the age and his part of the world forced such a man to trace a few scarcely perceptible horizontal movements of a table while it was under the pressure of stiff, cramped and insensible hands to the involuntary muscular action of those hands. The world already knew an adequate cause, and the true cause of such movements, so that the learned man's sagacious and patient labors gave it no new knowledge.

We are glad that attention was called to Faraday as the great demonstrator of the mundane origin of the phenomena of table-turning, for it gives opportunity to see the glamour which his demonstration has thrown over at least a portion of the scientific world; and also to inform Spiritualists that he left the phenomena peculiar to their faith all untouched, and obviously did not even see a single one of them. This Report was true to science, and harmless to Spiritualism.

We can now congratulate L. H., of Ithaca, that he was so fortunate as to seek instruction at the feet of a scientific editor, who is so complete a master of what has been written concerning physical forces, as to be able to designate to his pupil the book and page where he can read that "a resultant" from fingers and hands stiffened, cramped, and made insensible by pressure during the waiting time, is sufficient to produce the phenomena of table-turning, and, by necessary implication, sufficient to throw a resisting man violently upon the floor. Q. E. D.—quod erat demonstrandum—the thing that was to be demonstrated. Oh, wonderful achievement of learning and science!

We quote once more: "The tricks of the trade

have been exposed over and over again, but the world will be deceived by them, in spite of all the warnings that we (the *Scientific American*) or the daily papers can give. We must look to our schools to correct the evil, by the dissemination of accurate scientific information among the people."

This means that Spiritualism has been exposed over and over again. It is true that there have been many attempts to expose it, but the so-called exposures have died in infancy; they have been inherently too weak to maintain a hold upon life. Much of the world believes—and much more of it is fast tending to believe—that the works are the acts of veritable spirits, in spite of the warnings of the press. And we look to our schools to confirm the genuineness of spirit works, by the dissemination of accurate and much broadened scientific information among the people, and especially among the more scientific portion of them.

When they shall teach that matter, Nature, natural laws and the reign of Law reach deeply inward and far upward so as to compose, pervade and govern the bodies of spirits and the world in which they dwell—then the solution of mysteries will be easy; then the pathways of science will lead to knowledge "profitable for correction" and for "doctrine."

We hope no reader will suspect us of being destitute of a high regard for true science, or for careful, accurate, ingenious scientific men. Those who know us personally will not. Our thrusters, reader, be they deemed random, have been made in defence of genuine science, and of Spiritualism as a vast and important field for scientific exploration. If we have wounded any honorable or proper feeling, it has been unintentionally. We regret that we could not be just to our cause and purpose, and yet keep back some things we have said about the eminent and worthy professors of alma mater. But being almost the only one who has in his armory such weapons as can effectually parry rash and earnest thrusts at a noble cause and at millions of worthy men and women, made by a foe whose position he speaks him worthy of such steel, duty called upon us to use them now. We had hoped that no voice of such authority would ever bid us take them down from the shelves of our private closet, where they have laid for more than thirteen years.

ALLEN PUTNAM.

426 Dudley street, Boston Highlands.

Free Thought.

"SETTLED SPEAKERS."

This question seems in a pretty fair way to have a thorough airing. This is right; "the agitation of thought is the beginning of wisdom," and Bro. Dean Clark, it appears, has succeeded in ventilating himself very fully on the question, and, I hope, has also succeeded in exhausting his quiver of all its barbed arrows aimed at Bro. D. W. Hull. Some of his language in his treatment of this brother seems rather rasping. Let us "keep cool," Bro. Clark, and not resort to personalities or unfriendly language, bearing in mind that

"There are many men of many minds"

among Spiritualists, as in other classes of society. Bro. Clark doubtless regards this question as one of great importance; for, in his article with respect to it, he has discharged quite a volley of language, if not of ideas. He seems to have been all over the ground, and all around it, and some considerable distance beyond it—sometimes on one side of the question and sometimes on the other, sometimes arguing in favor of his own proposition and sometimes against it. Hence, it is to be hoped he will finally settle down upon the right ground, and if he does not become a settled speaker, he will at least become a settled reasoner.

He concedes the propriety of speakers occupying four localities in the course of the year, which I consider rather an unsettled way of settling speakers. I would myself consent, with a subdivision of these periods, to be thus employed. But let us come directly to the real question.

Ever since I became a writer and a speaker, I have studied the art of compressing my thoughts and arguments into the smallest compass, and clothing them with the smallest amount of language compatible with intelligibility and impressiveness. I also aim, in treating a subject, to make some definite points, that I may be fully comprehended and leave nothing to be conjectured. With these ends in view, I will proceed to state my objections to a yearly or semi-yearly engagement of speakers in numerical order:

1st. Its effect will be to withdraw our best speakers from the field and confine their labor to a few points; thus leaving the labor of stirring the soil and sowing the seed in the field at large to our "tentative" speakers; for none but "first-class" speakers will be sought for long engagements.

2d. I regard it as a waste of labor to have any of our speakers tied down so long to one locality, while the field is so large, the harvest so great, and the laborers comparatively so few.

3d. I consider it an injudicious outlay of funds, to spend a thousand dollars a year, or more, for speakers in one town or city, as a rule, while thousands of other localities are equally needing a portion of this labor.

4th. It is a matter of great importance to have the initiative labor of sowing the first seed, in "the untrodden soil" done by our best speakers, that the first impression may be a correct one.

5th. The hard, cold, stiff and barren mental soil found in our large cities promises but a poor reward or harvest for vocal labor, compared with the more open, free and uncorrupted soil found in the country and smaller towns.

6th. More than half the year would be employed in feeding minds already partially surfeited, while millions are crying for light, and starving for this same spiritual food.

7th. I consider it unwise to pay speakers twenty-five dollars a day for Sunday service during the year, that they may "rest" six days in the week, when no politic considerations require such long rest.

8th. It would be a serious detriment to the cause to have our best talent wholly or partially unemployed during six days in the week, or so much of the time employed in a less useful labor than that of public speaking, as they must necessarily be.

9th. Such long intervals or intervals of silence are calculated to produce numb, if not lassitude of mind, unfavorable for lively, energetic and effective public speaking, as has often been observed in the experience of Christian preachers.

10th. Such long engagements must often have the effect to alienate the mind of the speaker more or less from the subject, by driving him into other fields to find materials sufficient to make out his full list of speeches, when all his best thoughts, and perhaps all that would be practically useful, could be given in two or three months.

11th. Listening so long to one speaker must have the effect to give Spiritualism a biased mold in the minds of most of the hearers. For every speaker has his own peculiar and one-sided views, his personal conjectures, and his own favorite theories with respect to every question presented, and these, by a long continued course of reiteration, become enstamped upon the minds of many of the hearers; so that the people of Cleveland, who attend Bro. Peebles's lectures, will have, at the end of the year, not only a new installment of spiritual literature but a fresh influx of *Peeblesism*. This mental warping toward the idiosyncrasies of speakers has always been one of the evil results of settled speakers. And if Spiritualists should adopt this policy we should soon have an ample supply of Peeblesites, Tappanites, Dentonites, Davileites, Tuttleites, &c.

12th. A more active and stirring life is essential to the health of most speakers than usually attends the long restriction of their labors to one locality. The practical experience of speakers of both classes proves this.

Now what are the considerations to counter-balance or overbalance all these objections to "settling speakers?" Why "our speakers want rest" and want to "save their traveling expenses." Very natural, but rather personal considerations. As for myself, I want no more "rest" than can be obtained between the times of speaking two or three times a day, but those who require rest six days in the week, I admit ought to be "settled." With respect to saving traveling expenses, I want to say to my brother speakers, adopt my mode of traveling—that of pedestrianism; travel by a locomotive that moves by springs instead of wheels, and it won't cost you a cent a mile. True, it does not effect the same economy with respect to time, but then it will improve your health, and this is a more important consideration. Here I wish to make a proposition to my brethren and sisters at Cleveland: *Furnish me with one-half the funds required to pay Bro. Peebles's eleven months services in that place, and I will make four converts to his one to the cause, notwithstanding his superior experience and superior talents as a speaker.* I regret, with others, that Bro. Peebles's oratorical powers are to be restricted within the narrow compass of the city of Cleveland for so long a period. I will venture to say that if he should spend the months of January, June and December alone in Cleveland, and the balance of the year in other localities, the beneficial effect in that city would be about the same as with the whole year's labor, while the cause at large would be greatly advanced by his nine months' labor. And I will also hazard the opinion that he would make more converts to the cause in three lectures delivered in one locality in the West in two or three days than he will make in Cleveland by a year's labor. Are not such considerations as these entitled to some weight? The time may come when it may be good policy to withdraw a portion of our speakers from the field, and settle them in the large cities; but at present, when so many millions are calling for more light, I think it would be an unwise measure to restrict their vocal labors to fifty or one hundred hearers for the period of a whole year at a time. I have this moment before me several letters calling in almost imploring tones for a speaker, promising large audiences in localities where the voice of a spiritual lecturer has never been heard. And I found many places of this character during my recent lecturing tour in the West. I would say, then, send all our public speakers abroad; let none of them be "settled" as present unless lady speakers or those incapacitated, like Bro. Lynn, for physical locomotion. I like the idea, however, of having constant speaking in Boston, as thousands are benefited by the reports of those speeches through the *Banner of Light*. And I believe that no long engagements of speakers has succeeded as well as the monthly employment by the Boston society.

There seems to be a general disposition amongst men to avoid physical exercise and seek ease and "rest," and many would like to be "carried to heaven in a basket," but the imperative edict, under the New Gospel, is *work out your own salvation*. K. GRAVES.

Richmond, Ind.

ABOUT SUNDAY SCHOOLS.

DEAR BANNER—Why do you never say anything about Orthodox Sunday schools—or, rather, of the education of children therein? It seems to me that this is, or should be, a subject of the utmost importance to Spiritualists, and yet I do not see one line concerning it in your deeply erudite columns, which, by the way, are so crowded that I will only throw out a suggestion or two, leaving more space for abler pens than mine to devote to the subject.

How can any of us who so well remember our infant "Sabbath school catechisms" and childhood "Bible-class lessons" endure to see our children or our neighbors' children trained up in those same horrid old dogmas, and handing them down to future generations? Do we forget that "the child is father to the man," and if we would bless "nations yet unborn" with the light of our glorious, heaven-born truths, we must indoctrinate the young? I know, in several places where no Lyceums are established, many good Spiritualists who want their children trained up to attend some kind of a Sunday school; and so, not thinking of the evils they are engraving upon the tender mind, send them where they are taught such pernicious and ridiculous doctrines as will be productive of much misery, and take half a lifetime to eradicate.

But if those parents would devote an hour every Sunday to instructing their children at home in the sublime truths and noble aspirations of our beautiful religion, they would grow to manhood and womanhood with higher conceptions of Infinite Wisdom, and a more exalted opinion of their fellow-creatures.

It is gratifying to know that some of the Sunday school teachers in different churches are becoming so liberal in their views that they are careful not to inculcate on their pupils the old creeds and tenets in which they were reared. But the mischief they leave undone is too often accomplished by the "superintendent" or the "minister," as the following little anecdote will show:

A Methodist lady in this city, of very superior intellectual abilities and liberal in her religious views, has a class in Sunday school. Sometimes the minister stays through the exercises; and when the teacher has failed to instruct the pupils thoroughly in the total depravity and hell fire doctrine, he makes up the deficiency. Here is a small portion of one of the dialogues, as related by the lady herself, though I cannot on paper give the *driveling* tone of the pupil's answers, which sounded like a criminal saying his last prayer, and dreading to come to the last word: MINISTER—"Did you ever see a good man?"

PUPIL—"Yes."

M.—"Who was he?"

P.—"You."

M.—"Did you ever see a wicked man?"

P.—"Yes."

M.—"Where did you see him?" P.—"On the street."

M.—"If you are good, where will you go to when you die?"

P.—"Go to heaven."

M.—"If you are wicked, where will you go?"

P.—"Go to hell."

Comment is unnecessary. No wonder the lady said: "It sounded so ridiculous that she came near laughing in the minister's face." (*Appropos of this "minister"*—he would have played a la Fulton vs. Dickens with our loved and lamented mayor, had he dared. The fear of the city's indignation no doubt restrained him; but, in his opinion, the mayor went to hell because he did not believe in the divinity of Christ. However, if he did, he did not stop long, for he came back to our circles within two weeks, and seemed happy and contented in his present place of abode.)

Oh, ye teachers, from whose eyes the scales of superstition have begun to fall, "come ye out from among them," and shake the dust of old theology from off your feet; come, partake of the real bread of life which the angel world is so abundantly bestowing, and never again will you desire to return to the dry husks with which you were so long fed. So then will you be enabled to engraft on younger minds the true fruit of eternal life.

And you, Spiritualists, see to it that your children are not sent where they will be taught to find total depravity on the street and perfection in the pulpit. VIOLIER.

Worcester, Mass.

WHAT ARE WE COMING TO?

MESSRS. EDITORS—I remember that it has not been many years since an address was delivered before the Literary Club, of Cincinnati, of which I was a member, by Judge James, in which, prophetically, he spoke of times in the future when great fortunes would be accumulated in the hands of individuals—fortunes, compared with which the few millions of Longworth, Astor, and others would seem insignificant. He even spoke of fortunes of from fifty to one hundred and fifty millions, and had the audacity to say that some of us might live to see that time. I remember these predictions were then laughed at and regarded as flowing from an excited imagination. Seventeen years have passed away, and that time has long since come. But I am not writing this merely to tell you that fact, but to ask you to contemplate it seriously. Such mighty power in the hands of one individual still greedy for more, is a standing threat against the common weal. It is already felt in the tremendous perturbations of the market in respect to various articles; and already combinations of a few such enormously rich men to raise the prices of certain articles, at certain momentous times, result in devastation and ruin. Acute suffering is inflicted sometimes on entire communities, the blows coming no one knows whence. But we are only just beginning to feel these influences. In the near future, what with the monstrous increase of fortunes already monstrous, and the growing greed of a passion which is even now developed to insane heights, results disastrous to the whole nation may be surely anticipated; and ruin more wide spread and deeply reaching will be experienced than ever came from the longest wars with which earth has been tormented. What shall we do? It is for the statesman to provide a remedy which shall be consistent with republican liberty. Certainly to counteract the power of the few by the power of the many, no matter what the means employed. How many a poor sick person, stretched on the couch of disease, has reason to curse the stony-hearted speculator who, by monopolizing a few drugs, enhances the cost until they are beyond his reach. One or two bad seasons for farmers, a sudden and larger combination than usual among the holders of these great fortunes, a little wider, a bolder reach, and we shall have the whole laboring population of the nation famishing for bread. To protect us against these present and coming evils, legislation must go to the very root of the matter. Ordinary fines will be laughed at. To protect itself, society has a right to deprive those who are convicted of warring against it totally of the power to do so. C. I.

THE CHILD'S QUESTIONS.

BY MRS. CORA L. V. TAPPAN.

"Mother, who paints the morning sky
With rosy hue?
And who upon the blooming flower
Distills the dew?"
"Tis God, my child, for he is kind,
Dwelling on high.
He made the earth and air and sea,
To beautify."
"Mother, why do the roses bloom
In beauty bright?
And why upon the lily's stem
Is glowing white?"
"My child, 'tis He I love every hour,
In perfect love
Pains every leaf, and stem, and flower,
Like that above."
"But, mother, whence the butterfly?
And what bird's song?
I cannot understand their tunes
All the day long."
"He gives the butterfly his wings,
Lifts him on high.
"No good and pure," the wild bird sings
To you and me."
"But, mother, dear, who makes the night?
Sunsets at eve?
The darkness fills me with affright,
And flowers grow dim."
"Dearest, the sun at night goes down
That stars may shine;
The flowers' tears are but their crown—
Be-gone divine!"
"But, mother, who lets winter come,
With his cold breath,
Taking my flowers from their home,
Chilling with death?
And, mother, are our loved ones gone?
You say they died."
The mother bowed her head alone,
And only sighed.

THE CONSTITUENT ELEMENTS OF THE TURKISH NATION.—Göhlert, the best and latest authority, says the population of European Turkey is 15,242,000. Of these only 700,000 are Turks, of whom only 200,000 are in the European part; and the entire race is constantly decreasing, from their abominable and unmentionable social crimes. On the score of nationality, then, the claims of the Turks to rule disappear at once. Göhlert distributes the remainder as follows: Bulgarians, 4,000,000; Wallachs, 4,400,000; Greeks, 1,200,000; Albanians, 1,500,000; Bosnians, 1,000,000; Servians, 1,500,000; Montenegrins, 32,000; Gypsies, Jews, Circassians, etc., compose the remainder. Greece itself has 1,330,000. Add Greeks and Albanians together (for Hahn and Camarda have proved them to be of the same origin, and on the coalescence, and we have 4,500,000; so that, on the score of race, the Turks would still fall to the Wallachs. But add the Greeks of the Archipelago (2,500,000) and those along the shore of Asia Minor, who ardently desire to be united to Greece (2,000,000), and the Greeks would then have a right to the empire, for they would number 8,500,000. A Greek empire could be formed in the shape of a crescent along the shores of the Zigeen, with all the thousand islands situated within its horns, and Stamboul for its capital, which would contain twice as many Greeks as people of any other nationality, and more Greeks than of all others together.—*Lippincott's Magazine*.

Men slip on water when it is frozen, and on whiskey when it is hot.

Banner Correspondence.

Vermont.

DANBY.—Dr. J. B. Duntun, writing from Danbury, N. Y., Jan. 27th, says: I lectured, by request, in Danby, Vt., four times; found warm hearts and progressive souls, ready for every good word and work. Went from Danbury to Middlebury, to attend the Spiritualists' Convention. There we found a host of kind friends, and the angel world with their harmonizing influences to bless us, and it was truly a Pentecostal season for all present, and all felt that much good had been done for the cause of humanity. Old Theology was somewhat disturbed by being brought into close proximity to the "demons" from the other life, and gave the alarm to their friends, and advised them to keep away from such damnable doctrines and influences. But they have cried out dogmatically to have the demons kept away from the masses; they will and did come out to see and know for themselves, like the "noble Bereans of old" whether these things are so, and went away declaring that the manifestations of the angel world were truly wonderful, and expressed a strong desire to know more of our heavenly rulers.

Last Monday eve I carried the war truly into Africa. I lectured in a Methodist church in South Malone, N. Y. The minister and congregation were present, and the angels too, to help present the truth and defend it to the last. We were questioned pretty severely as to the correctness of our assertions then and there made. They could not clearly understand how, or why, a good spirit should be permitted to return to earth, and then, and there, the angels gave their friends their spirit pictures—for many of them present were not a very wicked "demon" manifesting somewhere; it could not be God nor his holy angels. Christ never did such things, nor the apostles, hence it cannot be true that good spirits do such things. Oh, how the angels were right in their error, and be converted to the truth of the gospel of Christ? How true the saying of Christ when he said, "that even devils would go into the kingdom of heaven before you." So it is today, let Spiritualists have reality and be baptized into the Christ-gospel by the angel-world, be ever found at their posts to do battle for the right, and by their lives shadow forth to the world the beautiful religion, that all shall be led to accept it and be saved.

ENOSBURGH FALLS.—George Fassett writes: I am a reader of your excellent paper, the *Banner of Light*, and have very much pleased with its glorious doctrines. Having some years ago seen some of the mysteries of "so-called Spiritualism," I was somewhat prepared to appreciate the many wonders noted in your noble sheet.

Spiritual converts in my vicinity were very scarce, but I believe if we were to have a few lectures and tests from a thorough, honest, credible speaker, (trance or otherwise) it would be the means of good among us, and the object of my intention at this time is to ascertain who could be induced to "breathe truth" into the hearts of the people. A few earnest sympathizers in our village who will gladly cast in their "mils" to support such an enterprise; yet the prospect for raising a large sum, I think, will be small.

Will you please publish the names of the persons so suitable person, to open an entirely new work, that can be procured for a few evenings, and I will be greatly obliged.

Maryland.

CHRISTIANITY CUSHIONED.—Dr. PERRY MADEIRA, among "Religious Notices," there appeared in the *Daily Sun*, of Baltimore, on Saturday, Jan. 28th, the following:—

"Preaching to-morrow, at 11 A. M. and 7.30 P. M., by the pastor, Rev. —, Subject, morning and evening—'Temptation of Christ in the Wilderness.'"

This is one of the most common of sermons in the city; cushioned seats in the gallery and audience room; seats all free; eight courteous, Christian gentlemen act as ushers to provide comfortable seats for strangers; choir under the leadership of Mr. Haspel, accompanied by a magnificent organ, performed excellently; the house filled with a sweet music. The poor, especially, are invited to occupy the church, and to feel perfectly at home. Prayer-meeting every Wednesday evening, at 7.30, in the Lecture-room, to which all strangers are cordially invited. The choir of the meeting, some time is spent in social intercourse, during which strangers who contemplate joining the church, upon making themselves known, will be introduced and made to feel at home. A Singing Circle, composed of the young people, has been organized, and will meet every Monday evening, at 8 o'clock.

The enchantments of this sunny place for devotion are certainly enumerated with great minuteness. We only wonder why it is not stated how the sacred edifice is reached—whether by steam or by rail. The fact is, however, would like to be thoroughly informed, before presenting ourselves for worship at this "most comfortable church," whether there are hot bricks or heated stoves for keeping the feet warm during service.

The transition, in reading this notice, from the "wilderness" of the preacher's text to this same "most comfortable church" is sudden and almost abrupt, unless one is accustomed to contrast the rugged pangs of ancient Christianity with the present and modern ways of modern Orthodoxy. We doubt, however, if Christ, having been "led up" from that "temptation in the wilderness," could have been made to feel with the other "poor" so "cordially invited," "perfectly at home," even after the eight courteous and Christian gentlemen who act as ushers "had kindly bestowed him in a comfortable seat." Has it come to this—that the churches must fill themselves with the irresistible power of the truths that are taught, and which, in the hands of the "poor," even after the eight courteous and Christian gentlemen who act as ushers "had kindly bestowed him in a comfortable seat." Has it come to this—that the churches must fill themselves with the irresistible power of the truths that are taught, and which, in the hands of the "poor," even after the eight courteous and Christian gentlemen who act as ushers "had kindly bestowed him in a comfortable seat."

Kentucky.

AN ASTONISHING CURE.—Dear Banner: I am a German, not sufficiently acquainted with the English language to write it correctly, but, nevertheless, I consider myself bound to give an account of the most wonderful cure of my wife, Mrs. Elizabeth Wedding, through Dr. J. R. Newton, of Boston, Mass., for the benefit of the suffering and afflicted in general.

Thirteen years ago, my wife had the misfortune to fall, and ever since that time she has been afflicted with spasms of a most dangerous and painful character. She employed a number of doctors in Cincinnati and Louisville, but none were able to cure her. They could relieve her somewhat of the pains, and even stop the spasms momentarily, but they could not stop them entirely. Since the last five months she has had these spasms more and more, and now she is almost dead. The week after last Christmas she was so low that I, all our friends, and even the doctor had given up all hope.

At this time our kind friend, Prof. G. Kropp, read in the *Banner of Light*, the account of Dr. Newton's astonishing cure of Mrs. Acker in St. Louis, Mo., and he at once concluded to write to the Doctor for advice, and asked if he would undertake to cure her. To secure an answer he enclosed \$200. He received the answer in a few days, in which he was directed to go and read the letter to the afflicted lady, and to use the Doctor's own words in his letter: "And after reading it to her who will say, 'Let God be praised, for I believe I am cured,' and she is cured." The letter was read, and she said: "I must confess, with my little confidence in only one—but she said: 'Let God be praised, for I believe I am cured!'" and she was cured from that minute. Her pains left her, her appetite aroused, her strength grew daily, and her appearance was that of a healthy person. It is now three weeks since the letter was received and the amazing change took place. She has had neither spasms nor pains; while before she had the spasms every day, and the pains never left her. This fact gives us hope, and we are sure that this dreadful disease is at last thoroughly cured, and will never return.

Who knows of a cure like this one, since the time that Jesus said to the Centurion of Capernaum, and to St. Matthew, will 12:28, and to the Jews, and to the Gentiles, so be it done unto thee. And his servant was healed the same hour?"

Thousands of thanks to Dr. J. R. Newton, who has given back to me, through the aid of God and his angels, the dearly beloved wife, and to my five children a good and kind mother. We all pray to God to increase Dr. N.'s wonderful power of healing, and grant him a long and happy life, for the benefit of the poor and the suffering.

B.—The money sent by Prof. Kropp was returned by the Doctor as a present for my wife. May God reward him. Mount Washington, Ky. H. J. WEDDING.

New Hampshire.

PORTSMOUTH.—Our correspondent, "G.," writes under date of Jan. 29, 1871: Portsmouth is not celebrated for its vigor and enthusiasm either in matters of Church or State, or concerning any of the great moral questions which may agitate the public mind in any other community. Not that its citizens are unintelligent or uncommonly wicked, but they seem to have settled into the ruts of the old theological notion that the Lord works by direct intervention, and that when the time comes he will send us his "old-fashioned revival." "It is a pity," says "G.," "that we are set on the right track for heaven. Now, while this is a very nice lullaby to sing to us, still I am afraid it will hardly stand the test at the 'great day.' There are some who are spreading this doctrine of direct intervention, and the spread of the doctrine, and the consequent loss of Spiritualism, although it is up-hill work, as many mediums and speakers are made aware, if unfortunate enough to drop in on us, especially if they have indulged in the belief that they would meet with an enthusiastic reception."

This fact has recently been illustrated in the visit of our good brother, Dean Clark, of Boston. A few Sabbaths since, he was announced to lecture here, and was, I suppose, hospitably entertained at the house of our warm-hearted, whole-souled brother, Trip, and he and his wife, and others, also met with others equally true and generous; yet, when the hour arrived for his lecture to commence, not twenty-five individuals were convened to hear him. To be sure, the house was packed with no one else, and he was, as they arrived there, so that is no excuse for non-attendance. The truth of the matter is, that while there may be considerable interest in the great truths which all must learn, sooner or later, their timidity, or the popular sentiment, will not allow them to expose themselves to contempt by venturing out to

Spiritual Phenomena.

J. V. MANSFIELD, MEDIUM—UNDOUBTED TESTS OF SPIRIT ENTITIES.

BY L. W. RANSOM.

EDITORS BANNER OF LIGHT.—Among the very many mediums in the United States, representing the various phases, (a class, by the way, through whom greater blessings have flowed to mankind the past twenty years than from all the schools of philosophy and sciences, religious sects, philanthropists, and all other benefactors of the race combined in all past time,) it has been my pleasure and profit to consult the last fifteen years, none have yielded me half the satisfaction, joy and gladness, in believing that has Mr. J. V. Mansfield's, letter-answering medium, No. 361 Sixth Avenue, New York City. The tests of spirit-presence and identity, to me, through this medium, have been numerous the past nine or ten years, and have been given, as a rule, with such particularity of detail in the life-incidents of the controlling spirit as to leave no "loophole or hinge on which to hang a doubt" of the identity of the individual purporting to control. Such is the impression made upon my spirit by the tests received through him, such their effect in breaking the bonds that once held me, as in a vice, to the creeds and dogmas, man-made, and man-cursing, for all the material wealth a thousand worlds like this possesses.

I think I cannot better accomplish my present object in writing, viz.: to give your thousands of readers—at least those of them who do not already know from personal investigation how good a medium Mr. Mansfield is—a general idea of what he can do for starving humanity, than by culling a few from the great mass, equally good, vouchsafed to me through his thrice-blessed hand and brain. I first met Mr. M. in this city, (San Francisco), on his first landing here. He was to me a total stranger except as I had read of him, and I am sure he had never even heard of me. In answer to my request for a "sitting," he invited me to a seat at his table, when I made a call upon a very dear friend "over the river," by the Christian name, (Henrietta), so that no clue could be obtained to my "local habitation and name."

Spirit responded by a few blessed words of greeting, addressing me by the relationship I bore to her in her earth-life (which relationship I had not mentioned), when the control suddenly changed, and I was saluted by my name in full, (which I had not written, simply giving my first name) even prefacing a military title by which I was familiarly known in the distant inland city in this State where the spirit lived, and where he passed away about four months previously; spoke of persons, our old neighbors and friends, giving the names, respectively, of his father, mother, brothers, sisters and sisters-in-law, so correctly, mentioning facts of family and neighborhood with such exactitude of statement, that had I been the greatest skeptic of Spiritualism under the sun, I would have been compelled to have believed that I was in the presence of Wallace F. Rowe* just as clearly, as undoubtedly, as if I had met him in your city—in body—and he had told me of his family relations and of his neighborhood gossip. Such were the circumstances surrounding this case! So carefully had I guarded every avenue by which I or my friends could be known to the medium, that, had I never before or afterwards had a scrap of evidence, I must have believed, then, and ever afterwards, in life beyond the grave; because, let I had neither invited nor expected a letter from one whom I very slightly knew, and probably should not have thought of again but for this reminder; and, 2d, I was informed of what I did not before know, that he had a middle initial name, proving (if any additional evidence was required) that the mind-reading theory had no place here.

The next case I will select occurred in 1865, in Mr. Mansfield's rooms in New York. One day I stepped in for a little social chat, not asking for or expecting aught from the Summer-Land. In the midst of our talk he commenced writing "under influence," we still keeping up our conversation. After covering what would be equal to two pages of foolscap paper, he tossed the sheet across the table to me. I glanced at the name subscribed, and not remembering ever to have heard or seen it before, I inquired if he were a friend of his (Mr. Mansfield), and on being answered in the negative, I commenced reading the communication, and then, for the first, knew who the writer was. Some year or two previous to the above writing I was located in the village of Visalia, in the southern part of this State, and while there a young man, a school-teacher in one of the country districts a few miles from town, fell sick, and was brought into the town and was kindly cared for and nursed by a "Good Samaritan" in his own dwelling, where he ultimately died. I had never seen the young man—only knew his name from seeing it in the obituary list; should not, in all reasonable probability, ever thought of him again, but for this singularly interesting incident. After finishing the reading, I began to tell the medium all I knew of the writer, when he (the medium) seized the pencil again and wrote what I was about to tell him, viz.: that the controller died at the house of W. N. Steuben, and that he was a school-teacher in his earth-life. I cannot see how testimony can be put into stronger and more convincing shape. To have doubted the identity of that individual man on the evidence presented, would be to doubt all evidence of our senses, to doubt all testimony, to be adrift on the wide sea of doubt and skepticism and uncertainty of everything and everybody we see and hear.

I intended to have sketched out several other cases more convincing, in some respects, of spirit identity than those given, but I am admonished that I am covering too much of your valuable space, and so I will close by giving one which just occurred, and which furnished the inspiration for this communication. Unsolicited, unexpectedly I received a long and intensely interesting letter from an old and very dear friend, upwards of thirty years a disembodied spirit, of whom Mr. Mansfield did not and by no possibility could have known aught. My friend, in commencing, informs me that a large concourse of friends on that side were assembled to greet me—names a dozen or more of them. All but two I readily recognized as friends and acquaintances of mine in the northern part of this State—men and women who have deceased the last ten to twenty years, their names given in full. The two exceptions have been identified by others as friends of theirs long since gone over the river. Near the close the communicating spirit mentions another dear friend of mine, and says she wishes you to write to Mrs. Caroline Jennette H—, one of her best friends on earth, and give her kindest regards. It seems as if this last test was thrown in by an over-prodigious hand, to make "assurance doubly sure"—for "make-weight," where no deficiency was felt to exist; where I had had from the beginning good old-fashioned

For the Banner of Light.
A UNIVERSAL LANGUAGE, AND A COMPOSITE RACE.
From a manuscript poem, "The Gospel of Nature."

THE SAGE. (EXPERIENCE)
Seek thou to know (thine God's true Scripture find)
The laws of matter, and the laws of mind.
The sum of all life's varied task is this:
In Nature's harmonies to fix our bliss.

THE YOUTH.
Methinks, ere this, thou'ldst make the world one wide
Dead sea of glass, devoid of wave or tide.

THE SAGE.
All Nature's throes to one grand end aspire;
From discord, peace; from hate, love's golden fire.

THE YOUTH.
What's perfect union but a mortal calm?
Earthquakes and storms were loss a general harm—
What if the earth were one vast prairie spread—
The ocean waveless; and the air as dead?

THE SAGE.
Is fever, health? or passion's fury, wise?
Doth foulness charm, and beauty e'ereth thine eyes?
Mountain and plain dwell side by side in peace,
And ocean-waves, in union, find release.

THE YOUTH.
Yet not for me a state so void of life,
There will not rise, at times, a boiling strife.
Babel's confusion was the world's wide gain;
Lo! teeming empires stamp thy scheme insane.

THE SAGE.
The voice of empires in their rise and fall,
Proclaims a weakness in the Castle Wall.
The simple cause, now, as ever, sure,
The lust of conquest—scorn of other climes—
These dug their graves, and rung their funeral chimes.
Reverse the rite!—forbearance is their might;
Respect disarm—and who, disarmed, will fight?

THE YOUTH.
A calm? Celestial sister of the peace,
When Nature smiles as floods and tempests cease.
Is order bliss, or the hush of growth?
What joy or power not immanent in both?

THE SAGE.
Great him who seeks where tranquil fountains are spread,
So kind is Nature and so just her pole,
Union, with diff'rence, banquets all our joys.
Hark! to the truth, while no mellifluous choir
Charms the dull ear, doth drowsy souls inspire,
No foreign tongue obscures the soul of song,
Though listening crowds to every clime belong:
Is understood at Boston as at Rome—
A stranger none!—in all lands at home!

THE YOUTH.
Gentle of song! attune our broken speech,
Mend the harsh tones, and verbal concord teach,
Till mind to mind its spoken thought imparts,
Clear to all heads as thou to all our hearts.
While music thrills me when Parnassus sings,
Why must I pine when Humboldt talks of things?
Shapen in discord, speech his father owns,
And Jars the world with dissonance of tones.

THE SAGE.
Has soul no power, with all its lofty airs,
To soar ideas to grand harmonious parts?
To tone diverse a common sign may use,
Why not one form for corresponding views?
This grand refrain let all the tongues prolong—
One tongue for speech, as found we one for song.
Spirit of peace! thy sure approach reign,
Arching the seas and binding all the main,
Shall win thy last great trophy, fruit most fair
Of order victories, when the blessed air
Through all its zones shall hear from every tongue,
One language spoken, as one language sung.

THE YOUTH.
Truth links her treasures like a deep well's chain,
The link at hand we see, then turn again;
As one by one the gleaming gems arise,
With earnest gaze we watch the next surprise.
Welcome! all tribes, all bloods, all races—Hail!
Hore rolls the ocean, free from every sail.
Come—Celt and Teuton, Scandinavian, Hun,
Yellow Celestial, Ethiopian, dun.

THE SAGE.
"O! pregnant Time! the marvels of whose womb
The earth shows daily, and the stars illumine;
These are the rude ingredients of a race
Thy hand shall fashion in all world and grace.
While man's proud line bears hints of all the best,
His own combined shall make from all the best.
So shall appear, by natural forces wrought,
New fields of use, as new forms of thought."

"Quaker measure, full, pressed down and running over."

Messrs. Editors, I felt an impulse, hardly controllable, to write the above. As the highest and holiest benefactors of the race, I hold it to be the most solemn duty of all who have received a single straggling ray of light to do all we can to encourage, sustain and support the mediums through whom it has reached us. Too often are these valiant soldiers in the noblest warfare map ever engaged in, while standing in the "deadly breach" between the contending forces, made the targets for both friend and foe; too often are their hands and hearts suffered to droop and hang low, by reason of the cowardly denying-Peters who through our ranks, and stand firm only in the sunshine, but run like whipped curs at the first sight of a gathering cloud.

San Francisco, Dec. 5th, 1870.

*The initial F. I did not know, until subsequently, belonged to him.

PROF. PHELPS AND PHENOMENAL SPIRITUALISM.

An English work, in speaking of spirit manifestations, says:

As a general rule, these circles have been initiated one by another, but the rappings, in several cases, have commenced *de novo* on independent ground, as at the house of Prof. Phelps, an independent minister in Stratford, Ct.

This gentleman, whose character is said to be unimpeachable, and who has challenged the strictest investigation, even to the extent of offering his house and all it contains to any one who could detect a natural cause for the disturbances, thus writes: "I have seen things in motion more than a thousand times, and in most cases where no visible power existed by which the motion could have been produced. There have been broken from my windows seventy-one panes of glass, more than thirty of which I have seen break, with my own eyes."

I have seen objects, such as brushes, tumbler, candlesticks, snuffers, &c., which but a few minutes before I knew to be at rest, fly against the glass and dash it to pieces, where it was utterly impossible, from the direction in which they moved, that any visible power should have caused their motion.

As to the reality of these facts, they can be proved by testimony a hundred-fold greater than is ordinarily required in our courts of justice in cases of life and death.

Similar testimony, if we are not misinformed, could be borne by persons of the highest standing in London.

A Curious Temperance Story.

About a year since a gentleman in business in New York, and largely interested in the cause of temperance, had occasion to visit England in one of the steamers of the Cunard line, and noticed on the first day out the midday distribution of grog to the fore-cabin hands. The same evening he visited the fore-cabin, and found that but two of the seamen were temperance men. With their aid he instituted evening meetings, and every night staid late with the men, telling temperance anecdotes, singing songs of his character, &c. Toward the end of the voyage he prepared a pledge sheet, which twenty-four of the steamer's hands signed, including cooks, stewards, coal-passers, &c.

On reaching the dock, entirely to the surprise of the signers, he presented each of them with a sovereign, which he requested they would deposit in a savings bank, that it might be a nucleus for future savings, and received a promise from each that they would write once a year to him, and state how they were keeping their pledge, and how the sovereign of each was increasing.

These letters have lately been received, and go to prove how good may be accomplished by a person individually, if he works with his whole heart. Twenty of the signers write to say that they have kept the pledge, many of them enclosing certificates to that effect from temperance societies to which they belong.

Eighteen send proof that their sovereign is yet in the savings bank, and that it has been added to, in one instance to the extent of several pounds. Two, by reason of sickness, had drawn out and spent the original sovereign, but had since then deposited several shillings toward its renewal. One letter came from a sailor now serving in a British man-of-war, where he was daily laughed at for keeping his pledge, but which he nevertheless has kept, as was shown by a certificate enclosed from his superior officer.

Of the remaining four nothing has been heard; but the giver of the sovereign has not yet lost hope that he will speedily hear from them, as they may now be on service at distant parts of the world.

Communication from Dr. Dumont C. Dale.

The pen is indeed a puny thing, and the language it conveys is inadequate to express all that my spirit feels to-day, after reading the announcement that Mrs. Davis, of Rochester, N. Y., had gone home to the Summer-Land. Spiritualists, you have lost a treasure, marked a friend; and the world will surely grow darker, as one by one, these bright candles (of the Lord) go out. Although an unlettered and uneducated woman (in her normal condition), she ever was the true woman and noble lady; but when under spirit control, or when in a clairvoyant condition, she could not only reveal the deep hidden secrets of the soul, but could lift the veil, and trace the life line of its future. I know many in Rochester, N. Y., and elsewhere, who will bear me witness that she was not only a splendid clairvoyant, but a first-class trance medium. Spirits bless her! All over her soul was and is written in the everlasting letters of light, *genuine*. A great many I sent to her wonderful light, and in every instance they were blessed beyond their most sanguine expectations. It is fitting that I should speak in her behalf, for I have been greatly blessed a hundred times by the inspiration that fell from her lips. When first entering on the voyage of mediumship, spirits came through her organism, and gave me test upon test, holding me entranced, breathe real and true confidence and love, yet, veneration for the exalted wisdom of the Infinite, showing me the past and future epochs and episodes in life's drama. Many times, with a spirit heavily laden, have I visited her, and the spirits have poured balm upon my aching heart, cheering me to renewed efforts, giving me glimpses of the future (some of these I have already experienced), inspiring me with confidence and love, yet, veneration for the exalted wisdom of the Infinite, showing me the past and future epochs and episodes in life's drama. Many times, with a spirit heavily laden, have I visited her, and the spirits have poured balm upon my aching heart, cheering me to renewed efforts, giving me glimpses of the future (some of these I have already experienced), inspiring me with confidence and love, yet, veneration for the exalted wisdom of the Infinite, showing me the past and future epochs and episodes in life's drama. Many times, with a spirit heavily laden, have I visited her, and the spirits have poured balm upon my aching heart, cheering me to renewed efforts, giving me glimpses of the future (some of these I have already experienced), inspiring me with confidence and love, yet, veneration for the exalted wisdom of the Infinite, showing me the past and future epochs and episodes in life's drama.

I have the indulgence of your readers for the following notice: I have discontinued the further issue of my "Lecture on the Antiquity of the Cross," (there remain three more "Paris" first, because I do not think it wholly in keeping with the exact object of the *Banner*, and secondly, because I intend, by-and-by, to publish it in book form, with extensive notes and additions. I am, however, glad to have seen and very likely will publish, in *extenso*, Father Hecker's lecture in Washington, on Spiritualism. Father H. admits that the church has always acknowledged as one of its fundamental doctrines, what the Spiritualists claim for themselves to-day—the communion of spirits once in the form with those still enshrouded by the flesh, but who speak with saying (as near as I remember from a hasty perusal of his discourse), that evil spirits only hold intercourse with us, and that the Devil possesses all our media; that the church (that pure Christ-like institution) alone has proper power over such intercourse. How, Father H., about those splendid media, the Fox sisters? I think that neither Leah and her sister Rachel, nor even the control of them (particularly Mrs. K.) long enough to drive the evil one out of them, and add them permanently to the Catholic Church, if—; but perhaps Father H. can tell Father Hecker something he does not know. And will our distinguished co-worker Judge Edmunds allow it to be said, without an earnest protest, that he and his accomplished daughter are possessed of the devil? For one, I protest against such wholesale slander, for one of my nearest and dearest relatives, a lady educated in France, associating with members of the Imperial family, with such friends as Salomon and Lamartine, is a medium—a medium whom I know to be truthful, noble, generous, and who receives from the spirit world as pure and beautiful truths as were ever vouchsafed to the grannys gowns of either Pope or prelate. No, Father Hecker. There is too much light in this nineteenth century for the church to attempt to hide its mired head under those old dry leaves of assumption (credited once as *divine power*), while its loathsome and detested body lies sprawling over Spain and Italy with its white and black, as over China and the Isles of the Sea, put their heads upon it, that it may be buried in the dust from which it never should have arisen.

A man at Sparta, Wis., wishing to present an organ to a church, wrote to a friend in New York to know what it would cost to get one. He received a reply that he could get a little second-hand organ for \$1500; "but if you expect to go to heaven on the organ *dodge*, you had better invest about \$3000." He took the high-priced organ.

A Western girl likes to make bread, because it cleans her hands so beautifully.

Why are the clouds like coachmen? Because they hold the rains.

VIVE ZARAGOZA!

Saragossa—The New Spanish Periodical—Home Matters.

BY DR. G. L. DITSON.

EDITORS BANNER OF LIGHT.—When a dark, thick mist has for a long time hung over a lovely landscape, with what a glow of delight we greet the sunshine that once more enlivens the scene. Thus I welcome that bright gleam of Spiritualism which is now gathering about the old time-hallowed turrets, the antique battlements and the long-tainted sanctuaries of SARAGOSSA.

Saragossa can boast of about 45,000 inhabitant, but, like all priest-ridden towns, has gradually sunk into an almost dead obscurity, from an historic eminence that embraced but few companions. As the capital of Aragon, as the chief place of the Intendency of that district, on the Ebro, with its imposing Notre Dame, its picturesque bridge, its Academy of Fine Arts, university, colleges, its library and antiquities, it has always held, in the minds of the Spanish people, a Mecca-like sanctity; but its chief charm to the world at large lies in reminiscences—in reminiscences of thrilling scenes in ages that breathe of a grand romance and chivalry, a lofty spirit that took flight when persecution by the Christian (?) church poisoned the land.

Saragossa is said to have been founded by the Phoenicians. It certainly was much enlarged and beautified by the Romans, particularly in the time of Caesar Augustus, from whom its present name was derived. It was the capital of the crown of Aragon; and once the king of the *Gitanos* or Gypsies resided there. When the power of Rome declined, it passed into the hands of the West Goths (A. D. 470), but early in the eighth century (A. D. 712) was conquered by the Saracens. For more than four hundred years the on-sign of the Moors waved above the battlements of this proud old town; then, Alphonso-le-Battalour so battered it down about their ears, or so long laid siege to it, that it became a heritage of the Aragonese, and finally, in the time of Isabella and Ferdinand, was united with Castile, and served to establish a monarchy of which the whole world might have been proud, had not the struggles and intrigues of the church and the like a hideous nightmare. The Jews, as well as all true Christians, may well rejoice at the present crumbling away of that infamous power, Popedom.

Saragossa—Vive Saragossa!—seems to us a charming little pink pamphlet, entitled *El Progreso Espiritista*, and wishes to exchange with the "Banner." Of course, the "Banner" will exchange; and I can fancy how it will put on its blindest smile when it goes rumbling through the old gateways and narrow streets of that time-hallowed seat of kingdoms, and finds its clean, fresh face—like a young girl's, full of truth and goodness—welcome, thrice welcome.

I have said that the Jews may well rejoice at the fall of the "Catholic" power; but man who have never suffered the shadow of oppression imagine with what unbounded joy they welcomed their late deliverer at Rome? Driven to the ghetto, like lepers outside of the walls of Jerusalem, deprived of all civil, religious and social rights, save those which in their dingy retreats God alone could have taken from them, they now, by the progressive spirit of the age, find themselves human beings, men, welcomed as men, and willing and able to take their part as men in the march, in the great tramp of the army of humanity.

For a number of years I have been a subscriber to "The Israelite," published in Cincinnati, and I must say that, among all the papers I have read, and none more ably conducted or more worthy of universal patronage. It is large and truly cosmopolitan in its views, has selections from the ablest European and American writers, has correspondence with all quarters of the globe, editorial and Jewish discourses or lectures that should be read by every Christian who would have some of the progress of his early education effaced, and throw off some of the prejudices by which his mind has, in the nature of things, probably long been clouded.

I am happy to announce that the worthy and charming young bride, Mrs. Ross, sister-in-law of Senator Ross, is recovering, though slowly, from a long and painful illness. As Miss Betts, she was one of our most trustworthy and beloved media, and with her parents, gave most of her time gratuitously to our noble cause. During her absence (she having journeyed into Kansas, Florida, &c.), her father and mother were kept constantly advised (as we were often) by the spirits of her whereabouts and condition.

I am here reminded of another little instance of spirit-power and supervision, which I think worth noticing. A lady of my household called on Mrs. P., who resides about a mile from us, and was greeted with: "The spirits have been telling me something about you, but I do not believe a word of it. I have mentioned it to one or two others, but they do not believe it." The lady replied, "I am happy to say that it is true, and you may believe it." The affair was of a nature so strictly private that Mrs. P. could not have known it had the spirit-world been dumb. Returning home, the lady learned that her spirit-father had been the means of conveying the news to Mrs. P., through the agency of her spirit-son. Thus our telegraph through the higher spheres is as much a reality as that of S. R. B. Morse, who, gentle shadow (may it never be less to quote only the spirit of an Oriental blessing), will brighten till electricity passes before it, and his memory endure when the bronze, which is for a time to enshrine it, shall by the attrition of ages and the roll of the great wheel of cause become as impalpable as the claims of those who would rob this servant of his glory.

Dr. V. I.'s translation from the Italian of Washington's communication, published in the *Banner* of the 14th, was beautifully done. Not only the sentiment, but the chaste, clear diction of the writer was admirably preserved. The articles in the *Florentine Aurora*, as stated in my late notice of that publication, are all worthy, I think, of the graceful pen of Dr. V. I.

I have the indulgence of your readers for the following notice: I have discontinued the further issue of my "Lecture on the Antiquity of the Cross," (there remain three more "Paris" first, because I do not think it wholly in keeping with the exact object of the *Banner*, and secondly, because I intend, by-and-by, to publish it in book form, with extensive notes and additions. I am, however, glad to have seen and very likely will publish, in *extenso*, Father Hecker's lecture in Washington, on Spiritualism. Father H. admits that the church has always acknowledged as one of its fundamental doctrines, what the Spiritualists claim for themselves to-day—the communion of spirits once in the form with those still enshrouded by the flesh, but who speak with saying (as near as I remember from a hasty perusal of his discourse), that evil spirits only hold intercourse with us, and that the Devil possesses all our media; that the church (that pure Christ-like institution) alone has proper power over such intercourse. How, Father H., about those splendid media, the Fox sisters? I think that neither Leah and her sister Rachel, nor even the control of them (particularly Mrs. K.) long enough to drive the evil one out of them, and add them permanently to the Catholic Church, if—; but perhaps Father H. can tell Father Hecker something he does not know. And will our distinguished co-worker Judge Edmunds allow it to be said, without an earnest protest, that he and his accomplished daughter are possessed of the devil? For one, I protest against such wholesale slander, for one of my nearest and dearest relatives, a lady educated in France, associating with members of the Imperial family, with such friends as Salomon and Lamartine, is a medium—a medium whom I know to be truthful, noble, generous, and who receives from the spirit world as pure and beautiful truths as were ever vouchsafed to the grannys gowns of either Pope or prelate. No, Father Hecker. There is too much light in this nineteenth century for the church to attempt to hide its mired head under those old dry leaves of assumption (credited once as *divine power*), while its loathsome and detested body lies sprawling over Spain and Italy with its white and black, as over China and the Isles of the Sea, put their heads upon it, that it may be buried in the dust from which it never should have arisen.

A man at Sparta, Wis., wishing to present an organ to a church, wrote to a friend in New York to know what it would cost to get one. He received a reply that he could get a little second-hand organ for \$1500; "but if you expect to go to heaven on the organ *dodge*, you had better invest about \$3000." He took the high-priced organ.

A Western girl likes to make bread, because it cleans her hands so beautifully.

Why are the clouds like coachmen? Because they hold the rains.

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 18, 1871.

OFFICE 158 WASHINGTON STREET,
Room No. 3, 2d Floor.

AMERICAN NEWS COMPANY, 119 NASSAU STREET.

WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC H. RICH,
LESTER COLBY, EDITOR.

LESTER COLBY, ASSISTANT.

Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications must be addressed.

Another Clerical Pop Gun.

Rev. George E. Ellis, D.D., who has of late been giving a highly interesting course of lectures at the Lowell Institute on the Provincial History of Massachusetts, was sorry to see went out of his way on Tuesday evening, Jan. 31st, to strike a blow at Spiritualism, which, not being called for in the premises, was compelled to think was instigated by a desire to win the applause of the unthinking in his audience.

During the latter part of his lecture he referred to the mysterious obtaining, in England, by Dr. Franklin of a certain number of the private letters of the Royal Governor Hutchinson— which he (Franklin) sent back about the year 1772 to the Colonies, thereby raising a storm of indignation among the people of Massachusetts against the Governor, and in England against Dr. Franklin, for having, it was asserted, violated private confidence—and said it had never been known of whom Dr. Franklin obtained the letters, though he said they were given him by a friend. Dr. F. died without disclosing the individual, and since then the question had been mooted by historians. Taking off his spectacles, with the air of one who felt that

"Something at my eye—something at my eye—
Had earned a night's repose,"
the good-natured lecturer then leaned forward toward his audience and begged permission to relate to them an incident in his experience, from memory; he said it was not written in his notes, because he did not deem it worthy. He then proceeded to speak as follows:

"In the earliest days of Spiritualism, or what is called by that name, when chairs danced about, and tables were set with a tremulous motion, and gave forth titillating sounds, [expressions have shown them to be telegraphic, their revelations dealing really in the final causes of things]—a certain spiritual personage was familiar at all the sittings who was called Dr. Franklin, perhaps in honor of his electrical discoveries, or as a proof that electricity had something to do with the proceedings. I was invited to attend one of these meetings. I went in good company; I had with me Dr. Bell, Nathaniel Bowker, the President, and the venerable Ex-President of the College. There was an immediate titillation of the table, and the announcement was made by the medium that Dr. Franklin would be present. My pleasure at being able to meet with him even in this shape, so difficult of communication, and having but a little while before been conversing upon the subject of the letters, and having the views of Mr. Sparks on my mind, I was induced to make the announcement—rather rashly perhaps—that if Dr. Franklin would send me where he got those letters, I would give in my adhesion to Spiritualism. I put the question twice, with the promise. There was entire silence—even the table ceased its gyrations and kept still. I could get no answer, and was therefore forced to the alternative conclusion that either Dr. Franklin was still unwilling to tell, or that he was not there."

This sally of clerical wit was received with rounds of applause by his audience, few of whom thought of or knew the delicate machinery to be operated and the difficult conditions imposed upon every returning spirit. It may be, as the lecturer said, that Dr. Franklin was not willing to tell; it may be, that, owing to want of power, the control was not sufficient for the giving of proper names and dates—which all Spiritualists, and any others familiar with the operations of the *seance*, know to be the most difficult matter for the spirit to accomplish. But these experiences fail to sweep away—as they seem to be supposed to—the solid structure of our faith, though their recital may awaken the laughter of the superficial, and call forth the approbation of the self-satisfied. Many years ago, William Ware put in the mouth of his "heavenly" "Zenobia" the following statement of a want even now existing unanswered to a large degree in the Christian mind: "The greatest service which any philosopher could perform for the human race would be to demonstrate the certainty of the future existence in the same satisfactory manner that Euclid demonstrates the truths of geometry." This work Spiritualism has come to perform; and, despite the silly-worled innuendoes or open assaults of its foes, or the timid advocacy or seeming abandonment on the part of some of its weakly grounded friends, it will press on unflinchingly to the fulfillment of its divine mission.

In a subsequent lecture, delivered Feb. 31, the Reverend Doctor was somewhat exercised as to certain "modern doctrines" inculcated publicly in the community by "short-haired," "coarse" women. But the time may come in his experience when he will heartily agree with his statement made above—that the Dr. Franklin incident was not worthy of being written in his lecture—for other reasons; and as for ourselves and our advocates, male or female, we will accept the cheering prophecy which he made in the same lecture—though hearing on another topic—in words to this effect: "Men will yet learn that there is nothing in the world so grand, nothing so wonderful, nothing so awe-inspiring as truth."

Science and Spiritualism.

It cannot be necessary for us to urge the readers of this issue of the *Banner* to pay that special attention to the very lucid, logical, and thoroughly satisfactory review on our first page, which Mr. Allen Putnam gives to the scientific professors and followers who set up the assumption that Spiritualism cannot successfully withstand their investigation. Mr. Putnam goes over the ground taken by the *Scientific American*, and does it with a subtile plow, harrowing the surface afterwards; and to illustrate his own position more effectively, he gives a sketch of the pretended investigation by Harvard College Professors in this city, several years ago, relating an anecdote or two in that connection which cannot but make some people smile, even if others do not blush. It is a plain and undeniable fact, that the scientific men believe the Creator of the world would honor himself by taking them into his confidence. Harvard College Professors are of that opinion, without the smallest discount. We hope no one will omit to read with thoughtful care the truly powerful, and every way conclusive, review which Mr. Putnam has spread before them this week.

A subscriber in Linden, Davis Co., Texas, writes: "The *Banner of Light* still reaches us regularly, freighted with a variety of good things."

The Shadows of War.

We ask the reader's attention to the answer, in this week's *Message Department*, to the question put respecting the war in Europe. It contains some remarkable and most impressive points. This present war in Europe—says the invisible speaker—was long foreshadowed. Its real causes did not lie on the surface; they were deeper, for they were religious. The sequel will finally prove it, because the result is to be the purification of both the Catholic and the Protestant churches. Napoleonism is not yet dead, we are told, but will again be in the ascendant. Either in his own person or by a regency, the Emperor of France will rule again. This European war, gigantic as it is, is one wing of the dark shadow; our own civil war was the other wing. Our war sprang from an uprising moral sentiment—so did that in Europe; and we are assured that neither the one nor the other will end until the real purpose for which they occurred shall have been faithfully accomplished.

We are likewise told that our own soil is better adapted to the growth of the seeds of war, at the present time, than of the seeds of peace. The surrender of Lee did not close the issue. The seeds of war will inevitably be wafted from the Old World hither upon political wings, and they will find lodgment, and spring up and bear the legitimate fruits of war. The invisibles declare this to be "an inevitable necessity." They tell us that our republican edifice is unsound in its timbers; that men are ready to sacrifice the dearest and most sacred ties of nature to gratify a greed for power and pelf; that the rotten timbers must be removed from the structure; that the entire governmental system must undergo purification; that it will be purged of its monstrosities, and its administration be lifted above the sordid sphere it is now in; and that good and pure men, instead of base political demagogues, will be called to lead the nation through the management of its public affairs.

Every reflecting mind will at once be struck with the profound truth of the observation that the soil of our country is to-day far more fit for war than for peace. It is practically but a truce that we are living in—not, perhaps, between North and South, but between honesty and its eternal foe. The corruption brood of war contracts, and the irresponsible power generated by the bold assumptions which a civil war appeared to make necessary, have so thoroughly worked into our system that men are not willing to go back where they were, but push out in schemes for enriching themselves, through government agency, at the expense of the people. Moral death is certain to overtake any nation under such a trial. Some fresh force must of necessity come in to expel the corrupt power now in the ascendant, and we are here told precisely what it is to be.

A. J. Davis, and His Alleged "Nine Errors of Spiritualism."

"The Fountain," the latest work of Mr. Davis, contains, with other singular statements, the following: "Among the errors and hurtful superstitions which have sprung up in modern fields—in fields where we fondly hoped the immortal flowers of Reason alone would grow and forever bloom—I will in this place mention only nine," etc. The nine errors here alluded to we published in our issue of Dec. 24th, 1870, placing in juxtaposition answers thereto, given at our public circle by the controlling influences. Since that time much comment has been made by the press upon the opinions expressed by Mr. Davis. Bro. E. W. H. Beck, in the *American Spiritualist*, says: "I find many expressions in it ('The Fountain') entirely at variance with his former works; others exceedingly dubious concerning communications from the spirit-world; and others still, so obscure and ambiguous in statement as to puzzle me in regard to his real meaning."

This is precisely our view of the case. Mr. Davis, when he asserts to-day that the spiritual manifestations are "well-nigh over," and that the holding of circles is "weakening to the sensibilities and the judgment," etc., forgets, perhaps, his remarks as they stand printed in "Nature's Divine Revelations" (p. 675), to wit: "It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration." Is not this quotation a palpable and unqualified endorsement of trance mediumship? Assuredly it is. And has not this truth been patent for years to millions of people, both in the New and the Old World? And is it not just as truthful, practical and demonstrable to-day as when Mr. D. wrote "Divine Revelations"? Trance mediumship, in our estimation, is one of the most sacred as well as the holiest phases of the spiritual philosophy. Why, could the people of earth have witnessed the personal meeting of mortal friends and spirit friends—through the agency of media, under favorable conditions—as we have, time and again, they would hold these humble instruments sacred in their heart of hearts as does the sincere Christian the name of our elder brother, Jesus the Christ. No longer ago than last Sunday evening the spirit daughter of Mr. and Mrs. L. B. Wilson visited her parents, embraced them, and wiped away the tears from their cheeks—tears of joy, not of sorrow, which welled up in thankfulness from their overflowing souls, the identity of their darling was so perfect. She bade them wait yet a little while, and they, too, would fully realize the beauties of the shining shore, and live happily with her in the summer-land. All present were deeply moved and truly thankful in having witnessed such convincing proof of the return of the spirit after death.

Accepting the Truth.

The following letter to J. M. Peabody is published in the *American Spiritualist*:
DEAR BROTHER—* * * I am sorry to say that I, with others, used to think that the Spiritualists were all a parcel of madmen, but I am now compelled—not by argument, but by facts—to subscribe myself a Spiritualist—Christopher Pierpont Brook, formerly pastor over the congregation worshipping at Bethel Baptist Chapel, Old Ford, Bow, and also pastor of Salem Chapel, Old Ford. When I was a Baptist minister I was not ashamed of my belief or profession, and now that I am a believer in spirit manifestations I am not ashamed to own it.
C. P. B. ALBOR,
2, Great Turnstile, Millborn, England.
Watchman and Reflector please copy.

American Liberal Tract Society.

A hearing, on the petition of this organization, for an act of incorporation, was had on Tuesday, Feb. 7th, before the Massachusetts House and Senate Committee on Religious Societies and Parishes. In the absence of Prof. William Denton and others who were expected, L. S. Richards, H. S. Williams and M. T. Dole appeared in behalf of the Society. It is somewhat probable that another hearing will be had.

"A. J. Davis's Recantation."

Since J. H. Powell's strictures in the *Spiritual Monthly* for January on Mr. Davis's "nine errors" of Spiritualism, a portion of the press has had, as it supposed, a fine bone to pick; for if there is anything to be said by these editors, it is always against Spiritualism—scarcely ever in favor of it. While Bro. Powell exercised his undoubted editorial prerogative to criticize Mr. Davis's views, as published in "The Fountain," we, we think, peculiarly unfortunate in the caption he selected for his article. Mr. Davis denies the "soft impeachment" in a note just received by us, in these words: "I have never said or written a word that would justify the term 'recantation,' and so I shall not take upon myself the labor of defending my position, but leave to the common sense and the justice of those who wish the truth to be told, to contradict the story of the *Monthly*." The *Chicago Republican*, under the head of "Recantation of a Medium," having recently stated in its columns that "The Spiritualists lose a pillar—Andrew Jackson Davis declares himself no longer a medium," "Mr. Andrew Jackson Davis, the great Spiritualist, has fallen from grace and the high reputation in which the spiritual brethren held him"—Bro. Lyman C. Howe writes to the editor as follows:

Spiritualism must rest upon its own merits, and not upon the authority of any man or medium. If Andrew Jackson Davis and every other known advocate of the New Dispensation were to "renounce" it and "go back" on the faith, the eternal law of heaven would sustain it, and repeat its immortal lessons upon the world. But Mr. Davis has not recanted. There is nothing in his "Recantation" which would justify the *Spiritualists* as well as others, ought to read, and which is the only authority in favor of "Recantation" (and that is not)—to justify any such conclusions. It is said that "Mr. Davis, through his wife, ignored the term 'medium,' applied to himself, and recognized clairvoyance as the gift through which his spiritual experiences have been along his life," and then the writer in the *Monthly* says: "Mediums, martyrs of the nineteenth century, A. J. Davis is no longer with you, but against you."

Now, the facts are, that Mr. Davis always has disclaimed the title of medium, as applied to himself. But he has never denied the fact of mediumship, as demonstrated through others. The discrimination between clairvoyance as a gift, and as a commerce with spirits and transfers their language to mortals—and mediumship, which feels the impress of angel thought, and repeats it to the world, may not be clear, inasmuch as both conditions make the subject a connecting link between the two worlds, and it may seem weak in Mr. Davis to reject the term medium as applied to himself, while in the "superior condition." But he has never claimed to obtain his inexhaustible fund of knowledge directly from spirits. The assertion that "Nature's Divine Revelation" was published as a contribution from spirits, is without foundation, or at least without anything from Mr. Davis to substantiate such an assertion. In his "Magic Staff," published over twelve years ago, he clearly repudiates the notion that he was the medium through which spirits gave the contents of "Nature's Divine Revelations." The insinuation that Mr. Davis ignores the term of medium, and substitutes clairvoyance to escape martyrdom to an absurd and unworthy a spiritual magazine to need a notice.

Mr. Davis has braved the tide of popular prejudice in darker days than these. He has boldly rebuked the wrongs of society and the fanaticalisms that hung like a nightmare upon the fair dreams of immortality, and clouded the pure light of Spiritism. He has braved the angry denunciations of bigots upon his head for so doing, both in Spiritualism and the popular church. The article under consideration is an illustration of this fact. In his last work—"The Fountain"—he has classified what he considers the "nine errors of Spiritualism," and he offers wholesome counsel to all who are desirous of such an assistance. In his "Magic Staff," that book was written, as he avers, in answer to a spirit-voice, which said, "Write a book with thoughts for men and pictures for children." On page 213 he says: "It was true that the doors and windows of heaven were opened, and, happily, it is true that they are still open; and, happily, it is true that they are still descending, with the abundant showers of their sweet influences, to bless and elevate humanity." * * * "Prayer is sometimes a key by which the golden door of infinite opportunities may be unlocked; and sometimes prayer calls to our assistance the powers of the spiritual world, who daily live in harmony with the eternal currents of affection." Does that sound like recantation? The only possible indication of change in the views which Mr. Davis has given through all his works is to be found in his assurance that we are in danger of losing the heavenly gift by abusing its laws—by perverting its mediumship to selfish and mercenary ends, fortune-telling, treasure-hunting, etc. And he urges that "More contact with the spiritual life is what the world most needs." If this is recantation, count me among the recanters. Spiritualism is a child of the skies. It grows among difficulties, and its infantile language is deep meaning, and its melody is pervaded in the mouths of groveling multitudes, and its pure light is tinged and refracted by the selfish atmosphere which clothes our sordid nature. Through earnest effort, patience and discipline, admonished and instructed by such minds as the best in question, we may hope to develop and perfect the sacred science of life and a knowledge of immortality, through the demonstrations dependent upon mediums, of whom Andrew Jackson Davis may ever be counted a true and eternal friend.

Aid for Suffering France.

Meetings for the purpose of raising subscriptions for the suffering peasantry and others in France have been held during the past week in Boston with good effect. At a meeting held February 1st, 1871, in the rooms of the Massachusetts Hospital Life office, to consider the question of sending a cargo of provisions to France, for free distribution, it was unanimously decided that an appeal ought to be made to the citizens of Boston to raise at once, by subscription, a fund sufficient to load a large vessel with flour and other provisions. Subscriptions may be sent to the Treasurer, Mr. Patrick T. Jackson, No. 24 Franklin street, or to any member of the Executive Committee or of the Subscription Committee. These Committees report up to Feb. 7th the receipt of \$20,291.67; of which John M. Forbes and H. H. Hunnewell gave \$5000 each, and John L. Gardner \$2,500. A meeting of ladies interested in the fair in aid of suffering women and children in France, assembled in the hall of Chickering's piano-forte warehouse, at 334 Washington street, Monday forenoon, Feb. 6th. The Chairman, Augustus T. Perkins, after an introductory speech, called upon Miss Abby W. May, of the Executive Committee, who read a circular to the effect that it was proposed to hold a fair at the Boston Theatre on or about the 10th of April, and to continue one week; the proceeds of which were to be applied to the relief of the poor of France.

After some further statements of the case, it was, on motion, voted that the meetings be continued each Wednesday until further notice, after which the meeting was adjourned.

Grand Spiritualist Fair at Eliot Hall.

The preparations for the Fair announced to open at this hall, corner of Eliot and Tremont streets, Boston, on February 20th, are rapidly nearing completion. Those intending to send contributions of articles or money should do so at once, so that the committee may be able to make calculations as to table room, &c. The list of donations will be acknowledged in our next issue. The prospect is good for a very successful termination.

Music Hall Spiritualist Meetings.

The course of lectures at this hall was continued Sunday afternoon, February 5th, by a lecture from Mrs. Nellie J. T. Brigham. The choir opened the exercises by singing in a beautiful and touching manner "The Unseen City," and at the conclusion of the song Mrs. Brigham announced it for the subject of her discourse, and spoke for about an hour on that "unseen city" of immortal life, which the church had given such dim teachings concerning; which the Bible had so contrarily considered, and which Spiritualism had so positively revealed to our knowledge to-day. The lecture gave very general satisfaction.

At the close of her remarks she delivered the following fine inspirational poem:

IS IT UP HILL ALL THE WAY?

Tolling through earth's life and decay,
Through its shadows cold and grey,
Ever weary mortals say:
"Is it up hill all the way?"

Does the path lead through the night
To the radiant morning bright?
Does it lead through the dark tomb
To the land where roses bloom?"

Oh, ye weary hearts, and lone,
Longing for the heavenly home,
While on earth you faintly roam,
Peering toward the heavenly dome,
Angel voices softly say:
"Wanderers, cease your mourning lay;
Though 'tis up hill all the way,
Yet 'tis upward to the day!"

When the weary, struggling heart,
With its faith and hope must part,
And your eyes are dim with tears,
Looking on through coming years;
Then the angels, calmly bright,
With their garments fair and white,
Walk beside you all the way;
And their voices softly say:
"Yes, the path leads up to day!"

Leads it by earth's home of gloom,
Where you place the fair, bright form;
When you lay in hope and trust
Some frail body in the dust,
Mindful of all matter's doom,
Then the angel voices come:
"Though the shade is dark and lone,
Yet the path leads to your home."

Up the mountain's deep repose,
Where the midnight shadow grows;
From the earthly land of dreams,
Upward to the sunrise beams,
Crowned with morning's crystal spray,
Girt with heaven's unclouded ray;
So the path leads all the way,
To the glorious home of day."

Oh, ye terrors, angels say:
"Though 'tis up hill all the way,
Bend, O mortals, to obey,
For the path leads unto day!"

Mrs. Brigham will lecture in the same hall next Sunday afternoon.

Spirit-Communism—Verification of Spirit-Messages.

We continue this week the series of corroborative evidence as to the reliability of our *Message Department*, which we commenced some months since. We should be pleased to receive from any person, knowing the facts, a letter setting forth the truthfulness of any of the communications from the land of spirits. We give below the words of a friend of the deceased one named, referring to the strongly marked characteristics displayed in the message, which can be found, by any one curious to peruse it, in the *Banner of Light* for December 3d, 1870, but is too long for republication here:

EDITORS BANNER OF LIGHT—Having been a constant reader of your valuable paper from its beginning, and often wondering why I did not recognize any communications of my friends or acquaintances, I now have the pleasure of noticing one from William McDonald, of Glen's Falls, N. Y., given Sept. 26th, (in No. 12, Dec. 3d). He, having stopped at his friends' at Waterford, on his return home from Boston, visited me on the same evening, and informed me of his loss of one hundred and fifty dollars, having had his pockets picked. And I know his son Walter, and the opposition to his being a Spiritualist, and also know of his having had many sittings with Redman, while on earth, whom he met in the spirit-land. Oh, when will earth's children learn this great truth, to go live here as to obtain a higher boon of happiness hereafter?

Yours in kindness, A. A. THURBER,
130 West 29th street, N. Y., Dec. 26th, 1870.

The subjoined letter from a subscriber in Texas shows that the influence of the new light is irresistibly spreading over the nation, and serves also to evince the estimation in which our labors are held in that distant State:

MESSRS. EDITORS—The teachings of the "Free Circles" (so much relished by those who appreciate their value) are ever freighted with important instructions for elevation and enlightenment; and coming, as they do, free from selfishness and hypocrisy—as from a true class of intelligence who reassert the personal tendencies manifest from man to man in this physical life—for the transmission of thoughts, counsels and information, they are causing a great interest here in spiritual matters. By their unfoldments we learn that spiritual impulses, as personal virtues, go after bodily death, along with the spirit-person into the soul-life, and habitually repeat the same activity on enlarged fields. At the same time, and in like manner, they interchange greetings with their mortal friends on the earth-plane, intending thereby to give and receive instructive forces. Hence these Free Circles do exercise all our faculties, maintained, proving, as they do, the fact that a life physically commenced is spiritually and in a conscious state continued. Yours truly, CARL E. KREISCHKE,
San Antonio, Texas.

Health and Pure Air.

However large and pure the supply of air is to any apartment, it will still be oppressive and unhealthy if moisture is not added in proportion to the rise in temperature that the air undergoes while being conveyed from out of doors to the places where it is to be breathed. The only remedy for a dry atmosphere is to cause vapor to be thrown into it; that is, we must have a large surface of hot water so exposed that its vapor will be taken up by the air. When the temperature of the air is 40°, only about two grains of vapor are required to make it healthy. The instrument which we keep for sale—the Hygrodeik—will show at a glance the amount of moisture already in the air, and also what must be added to or taken from it to render it healthy and pleasant.

Spiritual Literature.

We have on file, for publication in the *Banner*, an article bearing the above caption, from the pen of Judge J. V. Edmonds, of New York. The Judge is a gentleman of sterling integrity and great erudition, and has investigated Spiritualism and its phenomena for many years, and written much upon the subject. He is a firm believer in the New Religion, and, indeed, a medium himself.

Troy, N. Y.

J. M. Peabody spoke to good audiences in Troy, N. Y., last Sunday, Feb. 5th. His discourses were very satisfactory. He comes to Boston the latter part of March, and will speak in Music Hall.

Mallallen on Spiritualism.

Chelsea is not so "dead" as she was wont to be reported, nor are the commentators on Spiritualism quite through with their work, either. The excellent and effective speaking by our lecturers in Granite Hall, in that city, have had an unhappy influence on some of the Orthodox sects there, and of late their teachers and preachers have concluded to make a display of what they style their Christianity by showing their teeth. The last one to do this was the "Rev." Mr. Mallallen, who was doubtless led to the step as much from a desire to increase his notoriety—which he thinks he can most effectively do by assailing Spiritualism—as from any special devotion to the creed he is supposed to represent. Two Sundays ago, stirred beyond further endurance by the jealousy which the large meetings of the Spiritualists excited, this gentleman of the Methodist pulpit preached in the church of Mr. Plumb, of Chelsea, and improved the opportunity to slander the Spiritualists of that city and elsewhere, by charging that their faith and influence were demoralizing, and endeavoring to impress it upon his hearers that they were a corrupt element in society, deserving only of extermination.

To these accusations, Mr. B. T. Martin, the Chairman of the Spiritual Association, replied in a letter of expostulation, which he addressed to Mr. Mallallen personally. He reminded that gentleman that he could not prove his aspersions, and suggested to him, from the instructions of the New Testament itself, that he would do well first to pull the beam out of his own sectarian eye before putting out his hands to pick the mote out of the eye of Spiritualism. He delicately alluded to the demoralizing, too often the positively licentious practices of the camp-meetings in which the gentleman professionally bears a part, and kindly suggested that the list of ministers in his own denomination was not wholly free from the evil repute which he sought with such eagerness to fasten upon Spiritualists. He assured Mr. M. that he knew nothing, in fact, about the class of persons he so basely impugned from the pulpit; told him that he would know more about the manifestations if he knew more about the New Testament itself—as, for instance, as to what Christ taught respecting signs, and St. Paul and St. Peter concerning spiritual gifts.

Mr. Martin further suggested to Mr. Mallallen that he (the latter) should take the trouble to find out how many, out of his own congregation he addressed, actually received communications from departed friends, and were greatly comforted thereby; for he felt sure that he would not have gone abroad to asperse the faith in Spiritualism if he had been aware of the fact that so many in his own church were actual believers. All these points were put by Mr. Martin in vigorous phrase, and duly forwarded to the offending preacher. The latter courteously returned the letter with the endorsement—"Acts, xiii: 8-9-10. Yours truly, W. F. Mallallen." These texts read as follows:

"But Elymas, the sorcerer, (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith."

Then Saul, (who also is called Paul), filled with the Holy Ghost, set his eyes on him."

And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

In rejoinder, Mr. Martin forwarded to the clergyman the following texts: Matthew, xlii: 13-14-15:

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation."

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves."

And here we are content to leave the minister to his reflections, if he ever has any.

Free Religion at Horticultural Hall.

On Sunday afternoon, Feb. 5th, Rev. Francis E. Abbot, of Toledo, O., delivered the fifth of the course of Radical Lectures now being carried on at the above-named hall. His subject was "Intuitionism versus Science; or, the Civil War in Free Religion;" and his presentation of it was painstaking and exhaustive. Science, in his opinion, is to be the world's Messiah. His remarks (a report of which we shall give in our next issue) were closely followed. W. F. Potter, of New Bedford, will speak at the same hall on Sunday afternoon, Feb. 12th.

The Golden Age.

Theodore Tilton, late of the New York Independent and Brooklyn Daily Union, announces a new weekly sheet with the above title, to be published every Wednesday in New York City, at \$3.00 per year. Mr. Tilton will devote his whole literary labors to the *Age*. Its columns will be open to the free discussion of all living questions in church, state, society, literature, art and moral reform.

A Rare and Valuable Book.

We have two copies left of Thomas Brevior's valuable work, entitled "THE TWO WORLDS, the natural and the spiritual: their intimate connection and relation illustrated by examples and testimonies ancient and modern." London edition, 401 pages, price \$5, free of postage. An early application will secure one of these books.

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

The Austin Kent Fund.

Moneys received for the relief of our invalid and destitute brother, Austin Kent, since our last report:

Previous acknowledgments	\$244.60
Robert B. Wilson, Boise City, Idaho Ter.	5.00
Roberta Bartlett	2.00
Mr. Pierce, Roxbury, Mass.	2.00
Isabel Oliver, Wheaton, Ill.	1.00
George Hosmer, Boston	1.00
Wm. O. Lipp, Brickburg, N. Y.	.75
Annie J. Ferguson, San Francisco	.50
G. L. D., Albany, (monthly installment)	.50
Total	\$257.35

Mr. Wm. Woodward, of East Stockholm, N. Y., writes Feb. 3d as follows:

EDITORS BANNER OF LIGHT—Will you permit me to say to your readers, I have known Austin Kent, of Stockholm, N. Y., thirty years, and I have seldom, if ever, known a man who could make himself so comfortable on so small means. He now requires much more care and lifting than ten years ago, though he has been confined to his bed or chair for thirteen years, and been fed nine times a day. Those who are aiding him need have no fear that their contributions will be misapplied. I call to see him quite often; he cries when he must, and laughs when he can, and the last much oftener than the first. I believe we shall be compensated according to our acts.

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MRS. J. H. ROBERTS.

PSYCHOMETRIC, Business and Test Medium, will give readings to a select few at her residence, 156 Elliott Place, Brooklyn, New York. Messages, written or verbal, received from spirit-friends. 13w*-Dec. 10.

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THE HEAD AND THE HEART.

These terms are often used to represent the intellect and the passions, or the feelings and the reason. The upper and lower stories in the human soul are very well expressed in these terms, and may be very well represented as the spirit-life and earthly life. The lower filled with cold and heat, joy and grief, pain and pleasure, unwearying in all experiences, while the other is a life of steady growth and calm reflections, solid enjoyment and expanding mentality. But it is to the contrast here that we wish to call attention. The heart leads to all kinds of excitement: the theatre, the revival, the exciting show, the comic lecture, the gambling rooms and fighting ring, and last, but not least, the bar-room and drinking saloon; while the head seeks the literary and scientific lecture, the instructive sermon or book, the places where knowledge, science or learning are displayed. The former are largely in the ascendant in numbers. Each large city can run several theatres every night and be well patronized, while the most intellectual and instructive lectures are poorly patronized even once a week.

The passions run after a dog fight in the streets, and gather around any excitement a large number of curiosity-seekers. The marvelous features in the spiritual phenomena for a time had this effect on the passions, and reached the hearts of thousands as does a great religious revival, and both subside when the effect is over and curiosity satisfied, and little or no good is effected if the head is not interested and judgment satisfied. Those who were only heart-touched by the phenomena have mostly left us and seek it no more, leaving only the intelligent and intellectual converts to carry on the work of extending the new truths. The rabble have dispersed and the excitement is ended, but both phenomena and philosophy are extending and strengthening, and the truths are lodged in the heads of thousands who fully realize their value. If Spiritualism had no better basis than a sectarian revival it would have died long ago as a "nine days' wonder." It would have reached only the heart, and when that got cold, would have been expelled. Such has been the case with those who never read or reason on the subject, but are governed only by the feelings.

On the other hand, the reasoner who sees in the phenomena only the facts on which rests the rational system of future life and the relations of that life to this, makes proper use of all the facts gained and builds his life on the superior principles of a new and rational system of religion. All marvels, wonders, miracles and mysteries are dispensed with, and all supernaturalism rejected. The spirit-world and life become a natural and material world and life, and man's continued conscious existence after the death of the body is demonstrated. It is for this that the phenomena are useful to the reasoner, and not because they gratify the passionate curiosity, which is ever eagerly and greedily seeking some more and more marvelous manifestations. Bro. A. J. Davis and others have long seen the tendency of many people to follow only after the marvelous and the gratifications of curiosity, and hence his gentle and appropriate rebuke in his last book, *The Fountain*. Other writers are also trying to turn the channel of Spiritualism into the head, and awaken the mind to appropriate efforts to carry out practically the great principles announced in his first work, *Nature's Divine Revelations*.

VOLUNTARY AND INVOLUNTARY.

There is much confusion in the world, created by attempting to place the involuntary powers of the human mind under the control of the will, especially in religion and the affections. One of the greatest of blunders is in the church making man's future happiness or misery depend on his belief or disbelief in sectarian articles in the creeds, when no man has the control of his belief, as it is never subject to the will. However strong the Bible arguments that belief is essential to salvation, it never can be justly so. Actions and utterances are voluntary, and hence a man may be condemned for striking his fellow man, or even for abusing a beast. He may be condemned for swearing, or lying, or cheating his neighbors, but for not believing as his neighbor does he cannot certainly be justly sentenced to endless misery. We have often tried to believe persons charged with crimes were innocent of them, when the evidence was such as to force us to believe them guilty. How, then, could we be praised or blamed for believing as we did? The same is true in religious matters, as in the affairs of life. The same argument applies to love. It is the height of folly for any one to promise to love one person, one object, one idol, one place, one article of diet or drink, as long as he or she shall live. No sacred ceremony of priest or magistrate can make such promise binding, because it is often utterly impossible. Take for instance a case where a woman really and truly loves a man who at this time is sober, industrious and kind, but who, after obtaining such promise and getting the bonds signed, becomes cruel, cold and dissipated, can any promise make such wife love him when thus changed? Might there not be other reasons equally potent that she could not control? The ceremonies which bind persons to love or to believe in the future are inconsistent, to say the least. Parties can be consistently bound to act, to do, or not to do, as the law may direct. A wife may be bound to obey her husband, however wrong the bondage, but she cannot be bound to love him, however much she may promise to do so in the ceremony.

IMPORTANT QUESTIONS.

Rev. Samuel Findlay, writing for the *Methodist Recorder*, asks and answers some important questions, which we think can be more correctly answered in a different way. He begins with "Christianity—What is it?" Is it the name of a system made up of genuflections, ritual service, gowns, church edifices, forms, creeds? We answer in the affirmative, but he does not. To the Mormon, it is Mormonism; to the Perfectionist, it is Oneida communism; to the Shaker, it is Shakerism; to the Catholic, Catholicism; to the Methodist, Methodism; and so on to the end of the chapter; and to us, it is all of them put together; and if this does not prove our answer correct, we do not know what would do. He says, "The word itself ought to answer the question." If, by the word, he means the Bible, it does answer it by sustaining all of these doctrines and many more not yet embodied in creeds. He says, "It is the religion taught by Christ." If by "Christ" he means Jesus the Nazarene, who was not the Christ, or "God with us," for at least a century after his death, nor really accepted till the Council of Nice in the third century settled the question of his divine nature, then surely he has a medley of contradictory doctrines as a basis for Christianity, for he taught endless misery in one place, and universal forgiveness in another; peace on earth in one place, and enmity and a sword in others; cursed Peter and the fig-tree, and forgave the thief and the adulteress. He turned the devils out of the man, and into another man's hogs, without paying him for them; paid the tribute to Caesar, and took the jackass without paying for it. He healed the cripples, and provoked the clergy nearly as much as our mediums do in these days. He was of doubtful parentage, outlawed from society, and put to death by the most bigoted worshippers of Jehovah, fully equal to any of those living and worshipping in our great synagogues. This is a good and ample foundation for all the creeds and ceremonies of Christianity. He says, "A man may believe all the Orthodox tenets of the evangelical churches, and yet be no Christian." We cannot see how this can be so, when the New Testament makes religion depend on belief, or on belief and baptism. He effectually sets aside Catholicism as not being Christianity, and ignores its authority, infallible Pope and all—to which we have no objection; but to us it seems as effectually to carry Christianity with it as the removal of the body of a tree would carry the branches, and we think the other sects as dependent as are the branches of the tree.

LIFE INSURANCE.

It is apparent, from the success of the many life assurance societies in our country, that the system is becoming more and more popular, and no doubt is found to be a great blessing to many families and lone widows. It seems at present to be more generally appreciated than the other system of assurance against the second death and against fire in "the world to come," which has also in some organizations grown into wealthy and monopolizing aristocracies. We have taken some stock in the former, but never took any in the latter system, and what we are now mostly interested in searching out in our systems of life assurance, is where the enormous amounts come from that are expended by some of these societies in advertising, in salaries, in rents, and in expensive and extravagant buildings, which they build or purchase and occupy. Of course no one is simple enough to suppose the stockholders invest or expend their own money in these items. The business is made to pay with collections, and it is reasonable to suppose they also draw a dividend on the shares they hold in the company.

If the amount collected in the aggregate is not largely in excess over the amount paid back on the policies, of course these expenditures could not be kept up. To us there seems something of the lottery in this system. A few get much more than they pay in, while the many pay much more than they receive. If the Government, National or State, carried on this system, even as now managed, the profits would go far toward defraying the expenses of an economical administration. Is it not a system of indirect taxation, (voluntarily submitted to of course) by which we are building up wealthy and extravagant monopolies in our large cities? Are there not already scores of persons living in extravagance and getting rich already on the extra collections in these societies? We are not opposed to life assurance, but believe it is running a wild and reckless course that must be checked.

A general mutual system, conducted economically and by properly elected officers, it seems to us, would never run into extravagant expenses, nor invest large sums in costly buildings and unproductive property. That there should be a mutual system of guarantees against poverty and assuring the necessities of life by every government, we have long believed to be a just and correct principle, and that such system will some day be adopted we have no doubt. The question is whether the present policy is tending in that direction and opening the eyes of the people to the principles of right and justice, or whether it is only tending to monopolies, which are injurious to the masses and tend to revolutions. We are not yet prepared to decide it. Meantime, we advise all who can to secure policies in the best and safest societies for those dependent on them, and to study closely the principles that govern the system, and see if it cannot be carried into our institutions of government to far better advantage for the whole people.

THE RIGHT STEPS.

We have just received a neat little pamphlet containing a well-arranged statement of general principles believed by most Spiritualists, with the most liberal system of organization as adopted by the "FRIENDS OF PROGRESS AND FREE RELIGION" of Louisville, Ky. This organization is on the most liberal and consistent plan, and cannot fail, we think, to meet the approval and merit the support of all rationalists and Spiritualists who desire to cooperate for the advancement of truth and the general good of the race. We hope steps will be taken everywhere to organize on such liberal basis as this society has, and secure the influence that already belongs to the liberal minds of this nation, but which we lose for want of proper organizations. All efforts to organize on sectarian principles, and to narrow down to a Christian discipline, have been failures and will be, as our spirit friends are wholly opposed to them, as are the most liberal minds among us. Two or three of these little narrow sectarian germs still hold on to a sticky existence, but are powerless for good or evil.

GOOD SIGNS.

A writer for the *Universalist*, in a letter from England, says: "England is likely to be overrun with Ritualism and Rationalism." So is this country; and especially by the latter. No power can stop it but ignorance, and that can only be secured by stopping our free schools and crushing our liberal system of education, so as to put it effectually under the control of the churches. The people having once got a taste of the fruit of the tree of knowledge, will not willingly surrender it, and the only way now is to root out the tree, or place it in the churches and guard it with their flaming swords. Rationalism spreads with general intelligence and liberty as naturally as timber grows on our western prairies where the destructive fires are kept off. Superstition is the religion of childhood, in the race—rationalism of manhood; and there are signs that enlightened nations are approaching manhood, and when they reach it, they will "beat their spears into pruning hooks and swords into plowshares, and learn war no more," and not before.

ST. LOUIS THE FUTURE GREAT CITY.

The most energetic man in St. Louis, L. U. Reavis, has got out a second edition of his book with the above title, improved and enlarged, corrected and brought up to the new census. It is a book of one hundred and thirty-six pages octavo, and filled with valuable statistics and general information about St. Louis and Missouri especially, and the whole West generally, with flattering comparisons based on the growth and development of resources between different sections of the country. This book will be mailed to any address, by Warren Chase & Co., at 801 North 5th street, St. Louis, on receipt of twenty-five cents to cover postage, etc. It is a work every Western man should have and read, if interested in the geography, history, growth and resources of the country. We will also put one copy, without charge, into every package of books ordered from above store by express, if applied for in the order. Mr. Reavis has done a great and good work, and we are glad the county officers appreciate it, and the court appropriates something toward publishing it, without even inquiring into the religious belief of the author. St. Louis has long felt the need of men with the enterprise and energy of Mr. Reavis.

The Tenure of Property.

EDITORS BANNER OF LIGHT.—We are regular readers of your widely circulating journal, and note with especial interest its occasional references to the vassalage of labor, particularly your feeling appeals in behalf of the destitute working-men of our cities. The Labor Reform League, of which mention is made in your issue of Feb. 4th, was instituted to discover the causes of these evils, and secure their removal. The extract which you reprint from the *Boston Post*, representing us as saying "property is theft," is a sheer falsehood, which the editor of that paper should have ascertained to be such before he attempted to sit in judgment on so grave a matter. No public or private expression of the League, or of any of its invited speakers, ever warranted such a statement. What we have asserted is this: That labor is the source of wealth, and hence that interest, rent and profits, or dividends, are inadmissible, except for work done or risk incurred—a proposition which intelligent political economists, from Adam Smith down, have not denied, and which is constantly affirmed on our platform without a shadow of refutation. As the abolitionists, though maligned as disorganizers, were seen in the end to have been the true defenders of liberty and order—except so far as they favored the war—so ours was the first organization in America to assert the essential rights of property. But this affirmation brings us at once in conflict with false claims to wealth, and the *Post*, as of old, seems likely to be on the wrong side of the impending battle. Regarding as morally indefensible the special legislative and class devices which aim, by arbitrary power, to determine the hours of labor, and exclude Chicanos and other destitute competitors, we strike directly at the speculative system which resolves wealth into cunning but unproductive hands, while the great masses are always at work, and always poor. Since the cost of money is less than one per cent., those State and Federal laws which maintain a currency monopoly, by making free money a penal offense, are a stupendous fraud on business men, and ultimately on all creative workers. We have asked a hearing on this point before the Massachusetts Legislative Committee on Banking, when our distinguished friend, Prof. Denton, who endorses most heartily the views of the League touching money, property and debts, with others is to speak.

Our organization numbers in its membership productive capitalists as well as other laborers, and welcomes to its platform opponents not less than adherents. Speakers are neither "allowed" nor "forbidden" to "condemn everybody and everything," but are desired to utter freely their own opinions, whether they agree or not with ours. There certainly was no intention to indulge in unfair criticism of Spiritualists or other sects, for most of our people are believers in spirit communication. If any wrong statement was made, the platform was free for any one to correct it on the spot. Since, unintentionally I am sure, you have given circulation to statements which do us great injustice, by inserting this explanation you will greatly serve the labor cause and

Yours truly,

E. H. HEYWOOD.

Princeton, Mass., Feb. 6th, 1871.

Spiritualist Lyceums and Lectures.

Boston.—*Elliot Hall*.—A cheerful session of the Children's Progressive Lyceum occurred, notwithstanding the cold, Sunday morning, Feb. 6th, at this hall. In addition to Silver-Chain recitations, Grand Banner March and song by Maria Adams, declamations were participated in by Misses Cora Stone, Cora Benson, Elva Barbour, Belle Randall, Minnie W. Atkins, and Masters John Ward, H. Chubbuck and Fred Williams; readings were given by Carrie Day, Ida Benson; a dialogue recited by Maria Adams and Reida A. Melvin; Chase, W. Sullivan sang, and Willie B. French declaimed with spirit an extract from "Thomas Erskine's defence of Thomas Paine."

Notice was given that Mary E. Currier would present a limited number of tickets to her Saturday, Sunday and Monday evening séances, for the benefit of the Fair. Parties wishing tickets by which to visit this interesting medium, and also to assist the cause, can obtain them of the officers of the Lyceum. The Lyceum exercises closed with a song from the Temple Group Quartette.

At the conclusion, it was announced that a spirit drawing executed under influence by Mrs. H. E. Hazleton, would be exhibited in an ante-room—the proceeds of the small admission fee charged to be devoted to the purchase of the picture for the Fair. Said picture, upon being seen, proved to be a well executed sketch in pencil; it was represented as having all been accomplished by single strokes—there being no after process of shading. The picture will be shown at the hall till the commencement of the Fair. It is proposed to exhibit several of the lady's drawings (already sold) at the Fair, for the benefit of the movement.

A highly successful assembly for dancing—proceeds going to benefit the Lyceum—took place at Elliot Hall, Monday evening, Feb. 6th. The course will be continued each week on Monday evening till further notice.

CHESAPE.—*Granite Hall*.—Mrs. Nellie J. T. Brigham spoke at this hall Sunday evening, Feb. 5th. Her remarks referred principally to the want of charity and the gross misrepresentation among the sects, as manifested by recent developments in that city.

CHARLESTON.—*Washington Hall*.—M. T. Dole lectured at this place, Sunday evening, Jan. 29th, on "Ancient and Modern Spiritualism."

Mrs. H. W. Cushman, the celebrated medium for guitar music, is announced to recommence her circles—heretofore suspended on account of sickness—at the residence of J. B. Hatch, No. 20 Concord street, Wednesday evening, Feb. 15th.

The Social Society connected with the Spiritualist Association held its last session at the residence of Benjamin Brintnall, No. 2 Irving Place. Attendance good, exercises as usual, in addition to which Dr. A. H. Richardson addressed the meeting. Mr. Brintnall presented an original essay for a recitation.

CAMBRIDGEPORT.—*Harmony Hall*.—On Sunday morning, Feb. 5th, the Children's Lyceum assembled in this hall, and the regular exercises were gone through with. Answers to the question, "What were the best words spoken by Jesus?" recitations by George Martineau, Fannie Hall, and Master George Parsons; remarks by Mrs. N. J. Willis and J. H. Jewell completed the exercises.

The next monthly concert for the benefit of this Lyceum will take place at Harmony Hall, Sunday evening, Feb. 12th. On the evening of Feb. 13th, Mrs. Cora Sykes lectured at last three Sundays of January. A growing interest is perceptible.

On Monday evening, Jan. 23d, a levee was held for the benefit of the excellent quartette choir of volunteers—whose services are appreciated at the lectures—and speeches, songs, and dances whittled the time pleasantly away.

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